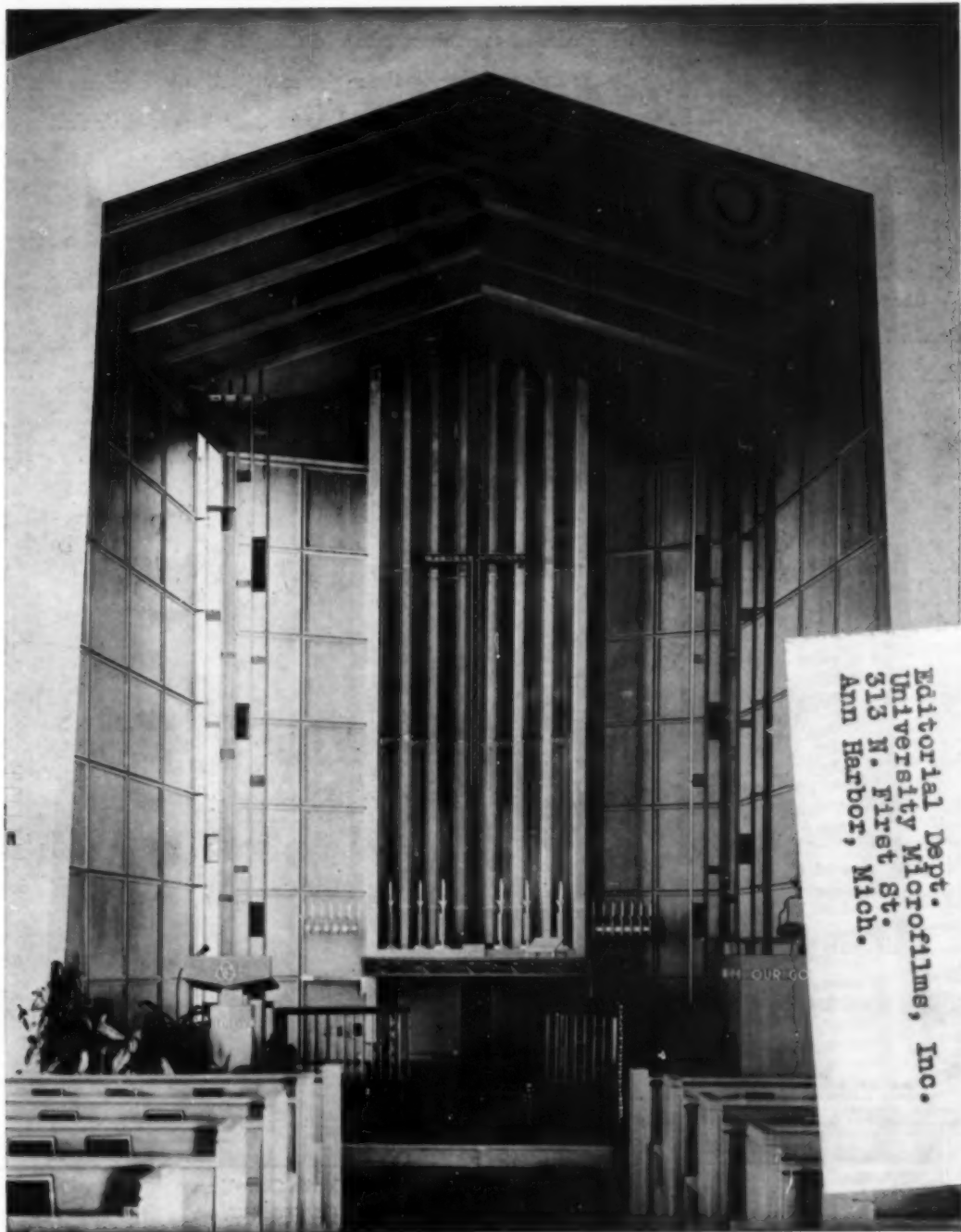


Church Management




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Volume XXXVIII

October 1961

Number 1



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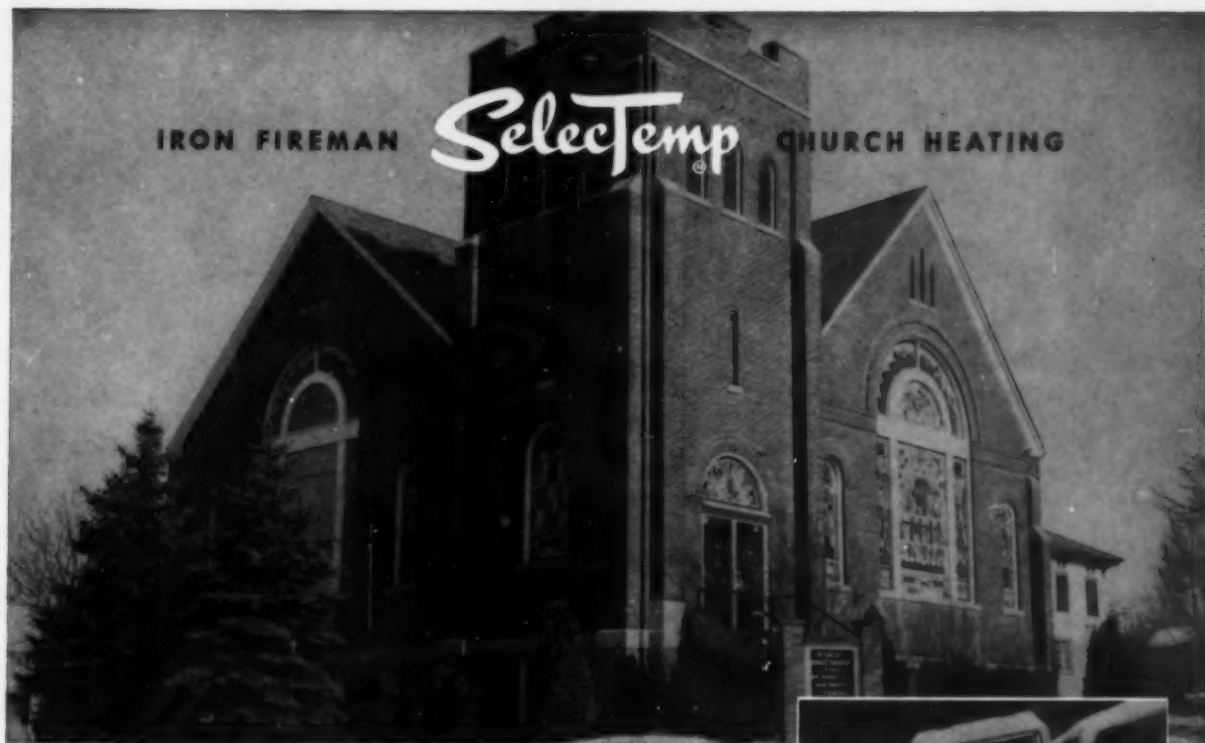


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

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They Say: What Say They? Let Them Say

Tax Problems

Dear Mr. Everett:

Have just read your article "Tax Ruling Affects Gifts to Church" in the August issue of *Church Management*.

In one of our churches we are thinking about building a new edifice, and are in need of special funds. If possible, how can such funds be collected, written up, and used without donor or recipient having to pay income taxes? If this is possible, please cite a case for us.

With the new changes in social security ruling, what can I do to keep account of all expenses in order to get my social security amount to the highest possible figure? My income is about \$5,000. Can the parsonage allowance be added to it to make the social security amount higher?

What about tax-sheltered annuities? Can clergymen come under this ruling? Is it advantageous for us? Or would we be better off if we would take that amount and put it in savings accounts?

In some former correspondence, several years back, you wrote that you do come to Wisconsin once in a while. Where do you go? How about Minnesota, the state with ten thousand plus lakes? We live between Hudson, Wisconsin, and St. Paul, Minnesota.

E. F. Menger
Lake Elmo, Minnesota

Mr. Everett Replies

Dear Mr. Menger:

With reference to your letter of August 4, all contributions made to a church, including a special church building fund, are deductible for income tax purposes as a chargeable contribution. The church, being a nonprofit organization, does not pay taxes on the income it receives.

If you are receiving \$5,000 a year income, you are paying self-employment tax on the maximum amount of income that is covered by social security, and upon retirement will receive the maximum benefit. The amount of money paid to you as a parsonage allowance may be counted as part of your income for social security purposes if necessary to bring you up to the \$5,000 level.

Finally, with reference to tax-sheltered annuities, there will be an article in *Church Management* in a future issue concerning a bill now pending before

Church Management

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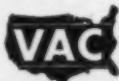
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Congress (H.R. 10) which would give a self-employed person, including ministers, special tax benefits for money invested in annuities. At present clergymen enjoy no benefits that are not available to the general public on such funds.

We are building a new house this year and therefore did not have an opportunity to visit Wisconsin or Minnesota, but if we do get up that way we might see how fishing is in Lake Elmo.

Glenn D. Everett
Washington, D. C.

Some Taxes Mandatory

Dear Sir:

In your August 1961 issue, the article "Idea Grows Into Community Service" lists suggestions for persons interested in starting a church day school. Suggestion Number 8 states: "We believe all should carry the workmen's compensation. Social security will depend upon local situations and the number of other church employees."

FICA taxes (social security), as well as federal withholding taxes, are mandatory for all employees. It is the unemployment compensation tax that is determined by the number of employees and local laws. Perhaps the author was suggesting that workmen's compensation insurance should be carried, but that unemployment compensation tax would be determined by other factors.

Hazel K. Anderson
Washington 6, D. C.

Don't Tie Down the D.R.E.

Dear Sir :

After reading in the August issue of *Church Management* that job analysis for a director of religious education, I am inclined to comment on several aspects of it.

First, after thirty-seven years' experience as a DRE, I am of the profound conviction that such analyses cannot be made, and that they ought not be made. Without giving my reasons for this position in detail, let me just say that I have never worked under one, and never will. When my present personnel committee suggested that we work out one, my reply was brief and to the point: "The directorship is a calling. When a man is called by God into the ministry of his church, he is called to perform a self-directed ministry. He must serve the church in terms of his personal gifts, his education, his conception of what his leadership in the educational enterprise (please turn to page 17)



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"We were greatly pleased with the last issue of Christian Caller. Your workmanship is entirely satisfactory."—Louis B. Gerhardt, Metakatla, Alaska.

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"Many people in our neighborhood who had not been to church in years have informed us they are now attending church services as a result of reading Meta Digest."—Dr. Raymond J. Healey, Chicago, Ill.

"You have always given us excellent service."—Rev. M. G. Shotwell, Baptist Church, Cuba, New York.

"You did a splendid job of printing on the last issue of Christian Crusader."—Charlotte Miller, Christian Church, Brazil, Indiana.

"We want to commend The National Religious Press for its splendid printing."—John Walkup, St. Paul, Minn.

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"We thank you for the wonderful job of printing you did on the last issue of Bellairian Call."—Rev. C. W. Taylor, Methodist, Indianapolis, Ind.

"We have received many compliments on the last issue of United Church Tidings. Your printing is excellent."—Rev. W. P. Smetheram, Westlock, Alberta, Canada.

"We believe our parish magazine, 'The Pilot' has meant a great deal in the way of reducing our church indebtedness. An attractive appeal made through The Pilot has increased our church collections."—Rev. William A. Snyder, Reading, Pa.

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Berlin Crisis to Help National Economy

There has always been a fringe element in our society who have insisted that wars are waged not for freedom or power politics but to enrich the manufacturers of war materials. We all appreciate the fact that the millions spent for war productions do bring an era of prosperity to those who are in a position to profit from the expenditures. This has been true in the two world wars of our own lifetime. But it has taken our present administration to figure out a way to stimulate the sagging economy and prevent a war at the same time.

Twice in a single day (August 7) press stories have told the American people just how this is being done. The first instance is taken from *The Wall Street Journal*. James E. Brown, assistant professor of business administration of the University of Washington, Seattle, sums it up in a single paragraph. Recall the request of President Kennedy of \$6 billion for an additional defense fund.

The expenditure of \$6 billion, if one applies a Keynesian multiplier of 4, will result in \$24 billion gross national product. With an assumed tax rate of 25%, \$6 billion will be collected in additional taxes, the increased expenditures costing absolutely nothing.

This is such a simple explanation that we at first thought the author might be spoofing. But, the same day, we read Sylvia Porter's financial column in a local paper. This article was written under the caption: "Kennedy Bet: Berlin Means Boom." Miss Porter is enthusiastic about the Kennedy leadership which is pushing war preparations to help the economy. She says:

The great economic bet that President Kennedy and his chief advisers have laid on the line for you and me is that "Berlin" means Boom in 1962.

Not inflationary, runaway boom—involving feverish bidding up of prices and a wage spiral—for this would be self-defeating.

Rather, the bet is that the upswing will be sound, solid and sustained and will create a record total of jobs, paychecks and profits without pushing us into another inflationary whirl.

.....

The ballooning tax haul is supposed to cover the zooming spending and to bring the federal budget

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into balance 18 months from now—without higher taxes.

That, of course, is pretty close figuring. It is also gambling that the threat implied by sending larger armies to Germany will not be in the provocation which will lead to a hot war. This appears to be brinkmanship with a business angle.

Many parents who have mourned their beloved sons in wars waged for human freedom have been comforted by the thought that the sacrifice of youth is the price of liberty. It will take skill to bring them the same peace of mind when they give up their sons to stabilize the national economy.

The Church Building Is Not the Church

As a church building consultant, this writer has many times pointed out to committees and congregations that the church building is not the church. The building is a suit of clothes for the program of the church. The structure should be built to fit the program, not the program built to fit the building. The most desirable building is the one which permits the congregation to function best in its various activities.

That is the main reason why a congregation should not start to build a new building until it knows just what program it wants to project. Program needs vary, as they should. We recall that some time ago one writer proposed that if the nave were erected to seat five hundred worshipers, the church school rooms should be planned to seat four hundred. It is not as easy as that. We know churches with five hundred members that have schools of seven hundred and more; we know others that have fewer than two hundred. It depends largely on the type of community you are in.

Plan your church for your own needs. Survey your needs carefully. Make sure that your architect knows your program. We recall an instance in which the congregation of an evangelical church placed the entire responsibility into the hands of the architect. On the day of dedication they found a building in which the center pulpit had been replaced with the open chancel and the seats for the choir were placed paral-

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lel with the side walls. Both the choir and the minister were stumped. They had to rush around to other churches to find out how to use the building in which they were to worship. It is still common to find church school buildings which have been erected with all classrooms uniform in size. As a result, some classrooms are crowded while others have too much space.

A building erected to fit the needs of the church program definitely is an asset. But rooms and space alone do not make a good church. Program and leadership are still the more important ingredients of a successful church. Years ago someone gave the definition of a good college as a log with Mark Hopkins at one end and a boy who wanted to learn at the other. Many of us can speak from experience in our own lives. We found that a consecrated Sunday school teacher, standing between pews, could give Christian leadership to boys and girls which compares favorably with that in the finest churches of today. But both Mark Hopkins and that teacher can do a better job of leadership if placed in space planned for effective teaching. On the other hand there can be bad teaching in the best of buildings.

If you are looking forward to a new building, the best plan is to take your congregational needs one by one—worship, education, fellowship, administration, parking, and all the others—and figure out just what spaces you need for the best functioning of each one. If you need leadership for this, employ a good consultant. When you are sure of your program, employ an architect to design the church which is to be the suit of clothes for your program.

The Heavenly Vision A Scriptural Editorial

... I was disobedient to the heavenly vision.—Acts 26:19

I The Vision

Now as he journeyed he approached Damascus, and suddenly a light from heaven flashed about him. And he fell to the ground and heard a voice saying to him, "Saul, Saul, why do you persecute me?"

And he said, "Who are you, Lord?"

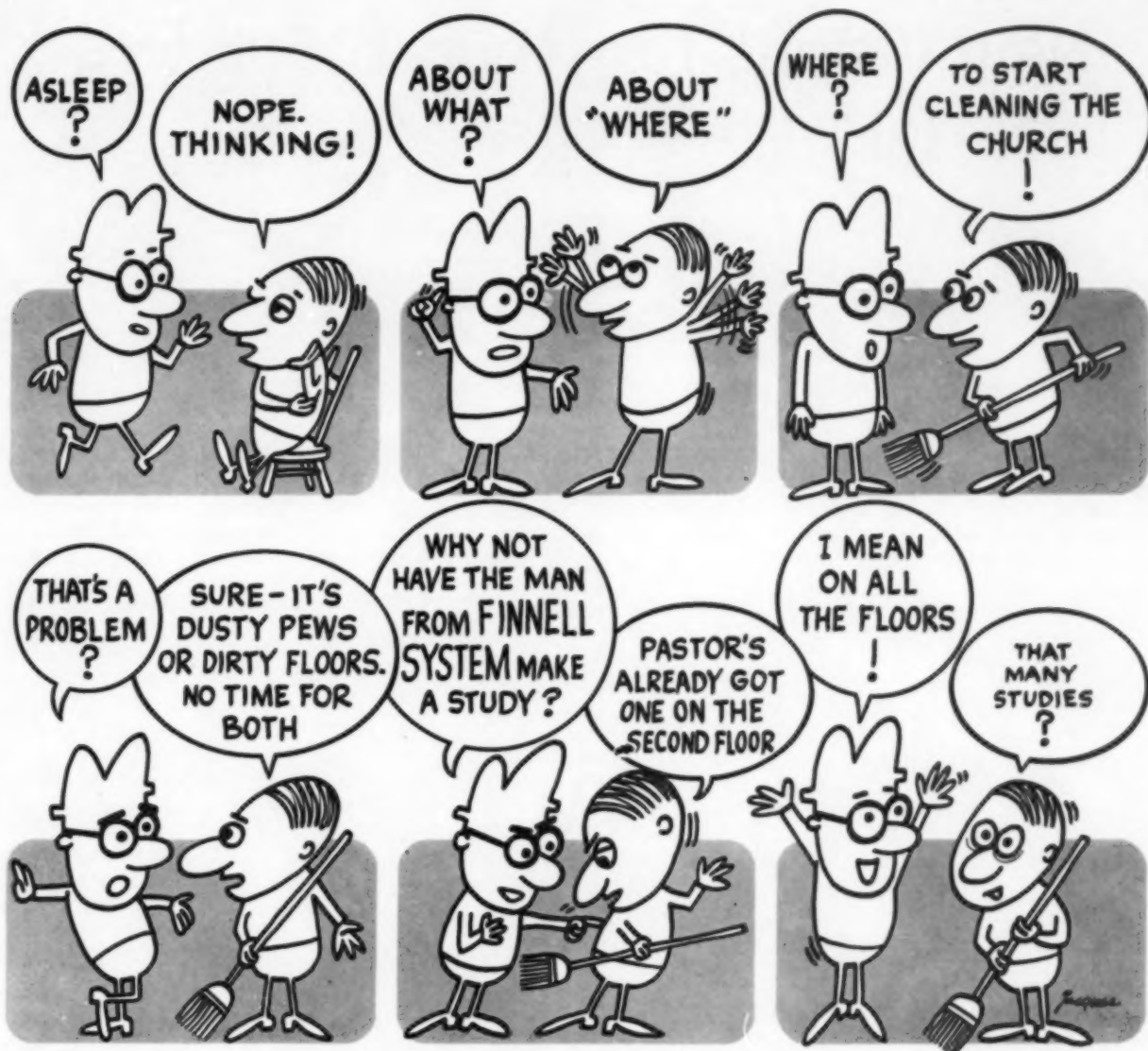
And he said, "I am Jesus, whom you are persecuting; but rise and enter the city, and you will be told what you are to do."

The men who were traveling with him stood speechless, hearing the voice but seeing no one.

II Implementing the Vision

Travels—fellowship—imprisonments—shipwrecks—robbers—lashes—false brethren—nights in the
(please turn to page 63)

Church Management: October 1961



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New Visions for Church Builders

Edward A. Sovik*

One of the issues that we have all been meeting is the matter of "contemporaneity." We used to have a great sense of accomplishment whenever we were able to persuade a congregation that they shouldn't harness themselves or us to a medieval or georgian carriage. And our intent was earnest and honest. We have insisted that the great thing about Christianity is not that it is old but that it is alive; that if the church is to speak to people in the Twentieth century, it should speak their language, that we are architects, not archaeologists; that great churches were always contemporary when they were built; and that Twentieth century techniques and materials can be forced into historical moulds only with the sacrifice of efficiency, logic, and integrity.

But now that the battle is pretty well won we realize that it wasn't a great victory after all; it hasn't brought good churches, and may have encouraged a lot of bad ones. The reasons are not very hard to find. The church has no more business tying itself to the motifs, devices, patterns, and accidents of a secular culture in the Twentieth century than to the forms of the religious culture of the Thirteenth. In neither case is the church being the church. The point is that even if it is something, to be "modern" is not enough.

A church building has to be a quality architecture as well as twentieth-century architecture. Now there is at least a sort of consensus among architects about what we mean by quality architecture. There is a set of criteria that we learn in our schools, read about, and talk about.

We agree that a good building ought to fit the physical needs of the program. Its circulation ought to be right; the lighting, heating, ventilating, and acoustics ought to be right. It ought to be comfortable, useful, efficient, durable, and very inexpensive while not appearing to be so. Sometimes we use the word "functional," which is now so commonplace that not only architects but build-

ing committees use it freely. Indeed, I think almost all laymen, and a good many architects think that "functionalism," in this sense of efficient usefulness, is what twentieth century architecture is all about. One is sometimes tempted by the idea that designing a church is pretty much like designing a machine; the one that is most efficient is obviously the best.

Architects, I suspect, contribute a good deal to this glorification of the utilitarian. It is easy to talk about the virtues of vinyl or ceramic tile; we know we are being understood. It is so much harder to get across the idea that no matter how useable a church is, it isn't really functioning if it only provides an efficient space for worship. But this is the truth of the matter. A church is not simply a place where the grace of God is mediated in Word and Sacrament. The building is not simply a shelter which ministers to the body while the pastor ministers to the mind and spirit. The building also ought to be a minister and to communicate the word. The church building, like the community of believers, ought to be primarily concerned with ideas, not bodies. It ought to do the work of the church, which is not to shelter bodies, first of all, but to communicate truth. And if it doesn't function this way, it isn't very functional.

Now there are other criteria that we generally agree are important. We talk a good deal about a building fitting the site. We talk also about agreeable relationships of materials and structure, and these discussions get somewhat more abstruse and sensitive than our discussions on utility.

And it is true that when we talk about these matters we are concerned with ideas. But the ideas tend to relate to things and to the sensual delights we humans have in the things around us. This has, of course, religious implications. This thinking relates us to the world, and we agree that the sensuous delights in shape and color and texture and space are positive and valuable delights. We Christians are not a world-denying community.

But this sensibility to the created

world is neither uniquely Christian nor even uniquely religious, and it is, therefore not particularly relevant as a criterion for church buildings as such.

We do, indeed, go further in our generally accepted standards of good architecture. We talk about integrity of structure, material, and expression. At our best we avoid imitations, we avoid deceits, we love the straightforward and abhor those things which are not what they appear to be. We love the clear display of engineering. We are interested in making buildings, not stage scenery. We sometimes insist on these things as a moral matter.

Now if ever an architect ought to be concerned with this sort of integrity, it is when he is working on a church. Never is it more important that he avoid the fake, the illusory, the simply clever, and the gimmick, and that he hold fast to what is good and forthright.

But this kind of concern for morality, however valid it is, and however important it is to us all, still does not touch close enough to religion. For morality is not the same as religion, and we have not begun to deal with the essential matters of religious buildings until we get beyond this sort of thinking.

THREE AREAS OF RELIGION

Religion, as many of you have known for a long time, involves itself in three areas. One of these is theology, which is the more or less rational system of thought which tries to define the pattern of the universe the nature of God, man, the world, the church, the action of God in history, human destiny, and so on.

The second area of religion is cultic activity—the activity which takes place when people who are of the same belief meet to celebrate their faith. "Liturgy" is the word which is more generally used.

The third area is piety, the ethical and mystical life of religious people, the evidence of a relationship established between God and a man which affects the way a man's life is lived.

When we design our churches, we sometimes talk about making spaces

*Architect, Northfield, Minnesota. This address was delivered before the National Conference on Church Architecture, Pittsburgh, Pennsylvania.



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which communicate the presence of God. But what kind of a God is the God whose presence we want to imply? A judge? A friend? Austere? Loving? Transcendent? Imminent? Our theology says he is all of these. Absolutely. But what do our churches say? A lot of our new ones in this country are as comfortable, as livable, as homelike, or perhaps as clublike, as they can afford to be. Redwood, flagstones, plants, mahogany, carpets, upholstered pews, boudoir colors—all the *Better Homes and Gardens* motifs. God has been made into a sweet old man. What has happened to transcendence and power and austerity and mobility? Isn't God God anymore? And have his people turned from being the church militant to become a bourgeois club? Here, you see, is evidence that church builders either haven't known what Christian theology is or haven't cared. At least the proper connection between theology and architecture has not been made.

THE HOUSEHOLD OF GOD

Where is this presence of God? Christian theology says that God's presence is among his people. He is not behind a veil or in a holy of holies. He is where his people are, and the miracles that take place when his Word is mediated and the sacraments given take place among his people. Jesus said, "The Kingdom of God is within you," and promised that where Christians are gathered he would be among them. If this is so, and we want to suggest the presence of God in the church by lighting or symbols of other sorts, it is clear that we must do what we can to avoid the suggestion that God is on a platform in front of us, or in a special space reserved for him and the clergy. For all the believers are members of Christ's body, and he is among them. The final and accurate expression of this idea is that we get rid of the nave entirely and make the whole church into a chancel. To do this we must not only abandon the choir sections and deep chancels, and remake the altars; we must also abandon some of the clichés of current design like the dramatic windows and skylights which bathe the new chancels in light but leave the people in gloom, the elaboration of chancel walls which bring the focus of interest as far from the people as possible, and the tremendous chancel crosses which focus the spaces so strangely that not even the liturgical action can compete.

The church building has the capacity to say something about what Christians think about God, and also something about what they think of the church. The image of the church as an army or a procession is the one which occurs to us most easily, and it has validity without a doubt. But the military image has some dubious connotations to people of our age; and to Protestants, particularly, the image of the pilgrimage procession is an unfamiliar and exotic thing. So the long and narrow church plan which is the formal expression of these concepts is, I think, subject to serious question.

This is particularly true because an alternative image seems so much more valid. The alternative is the image of the church as a household or family. This is the image which Jesus established when he taught us to pray "Our Father." This is the image used by writers of the epistles, and this image of the cohesive yet varied community is certainly the one which is full of meaning for twentieth-century society, which suffers, as we are constantly being told, from tensions, from all sorts of divisive forces, and from lack of cohesiveness. The obvious expression of the family concept is a church plan which is not long and narrow, but the opposite—not necessarily square, but certainly of this general character.

Now there may be some of you, who will react to a proposal that we relinquish the long, narrow church by saying, "But I like the processional churches better." The only answer I can give to this sort of person is simply this, that it isn't really material to this issue. A thing is not necessarily right because we like it. We do not expect our pastors to preach what we like to hear always; we want them to preach the pertinent truth. It is the same with church design.

There are other matters relating to the nature of the church, however, which are much more certainly defined by theology. One of the things we believe about the Christian community is that it is one community. When we worship, we are not an audience attending a religious ceremony; nor are we a flock of individuals at their private devotions. We are a single community worshipping together. The Word and the sacraments, the prayers and the hymns, belong to all of us. This does not mean that we all must do the same thing. But it does mean that we are all participants. And the clearest expression of this is the unicameral church—the

church where there is no special division between the space occupied by the congregation and that occupied by the clergy. The division between nave and choir typical of medieval churches is not a proper reflection of current Roman Catholic concepts of what the church is. It has never been an appropriate reflection of Protestant theology; and it is a radical mistake to consider it the traditional form.

Indeed, there are too many varieties of space in the long history of church building to talk with any certainty about a tradition at all. But if we are looking for earlier forms which seem consonant with the theology of the church, we will find them among the early churches and among the post-reformation churches (both Protestant and Roman Catholic).

I have said something earlier about the church having a mission. A better way of putting it perhaps is that the church is a mission. It is the arm of God in the world, the outlying branch of heaven whose reason for existence is that God wants to change, to heal, to redeem the world. It is not a self-sufficient institution, an enclave, an island unto itself. It does not exist to preserve itself or to be a monument to an ancient idea. This is the theology which defines the relationship between the community of Christians and the secular society around it.

How do church builders exhibit this idea in what they do? I am going to depart for a moment from talking about buildings to talk about the program of the church. I do this, knowing that I am not talking as an architect but as a churchman. As an architect all sorts of building delights me; as a churchman I am frightened at building community centers for Christian people, and this is the direction in which most of our churches seem to be aiming. With few exceptions the congregations with whom we work would like to build more space so they can have more activities; and when they meet the budget face to face, they shift to wanting more flexible space so they can have more activities. The most reasonable visionary I know, among those who think this way, sees ultimately as a part of the church complex a TV studio, swimming pool, gymnasium, bowling alleys, libraries, theater, coffee shop, dining room, meeting rooms, lounges, clinic, hotel, and perhaps retirement home and hospital, as well, of course as the sanctuary and church school. I say he is reasonable because he follows to a log-



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ical conclusion the concept of the church as a citadel for the family of Christians where they can spend as much of their lives as possible when they aren't working or sleeping. Most of the rest of us are tempted by this idyllic vision and are only too timid to see it whole. We tend to measure a man's devotion to Christ by how faithfully he shows up at church league bowling, and by how much effort he makes to get to the fathers-and-son's banquet. This frightens me because I wonder whether the fine Christian couldn't spread the light of the gospel further if he bowled with the boys from Billy's Bar; and because the fathers-and-sons banquet at church may not be as important as the one at home. It seems to me that we are forgetting that the church has a duty to be a leaven in the whole lump and to be a lump for the world.

So if we want to exhibit what the relationship between the church and the world is according to Christian theology, I think we ought to quit building ranch-style twentieth-century Protestant monasteries which imply that the Christians are trying their best to avoid any unnecessary contact with the world.

Instead, we ought to be building churches in which the Christian is reminded constantly of two things. One is that the church is an outpost of heaven, not an adjunct to the community center. If it is an outpost of heaven, it will have some distinction from the world. The early Christians used forecourts. The medieval churches used massive metal doors. The problem, I think, is to make a distinction, but to make it in such a way that people are invited in, not inferentially barred from entering. Perhaps the establishment of the distinction can be accomplished by means that do not involve the entrances at all, but only the character of this building.

The other idea which, it seems to me, must not be lost is the sense that the world is not far away. If our sermons try to make us aware that our faith has relevance to the workday world, our buildings ought to do so, too. The clear glass windows of the puritan meeting houses and other renaissance churches may suggest one way of accomplishing this, and I think we should not be afraid of clear glass. But there are other possibilities which do not deny us the use of colored glass.

These illustrations suggest what theology has to do with church design, but they are only a beginning. This kind of

thinking can be carried all the way through the design; from the position of the pulpit and the shape of the font, to the kind of wax we use for candles. These things ought not to be governed simply by the patterns of past generations, but by a study of what Christians believe.

I should like now to move from theological problems to those which derive from the cultic practices—the liturgy of the church.

CULTIC PRACTICES

There is a general assumption made among architects that when we take up the problem of a new church we ask the client to describe the liturgical practices in detail and proceed from that point to accommodate these practices, much in the same manner that we might design a factory around certain production machines and processes.

Unfortunately, the situation is not quite so simple. It is complicated by the fact that liturgical forms are not only varied but flexible, and continually changing. And at present we are seeing among Christian churches a very important renewal in the liturgical life. This demands of architects as well as building committees not only skill but understanding and imagination. To treat the matter of liturgy as something stable, static, and fixed is to be careless or naive. There are possibilities and problems which we must not ignore; because if we do, we may be missing opportunities both to enrich the lives of many Christians and to help the fractured church grow together again.

The architect is logically involved in this renewal of the liturgy because liturgy is not only words but action, and action involves space, and space is the prime professional concern of the architect. So, indeed, no one is more involved than the architect, and he cannot allow himself to settle for formulas here any more than in considerations of structure or esthetics.

Liturgy is the concern not only of the so-called liturgical churches. In these churches the liturgy is of a relatively stable form. But it exists equally among all the churches, for even in a Quaker community there are patterns of usage.

The problem of liturgy starts with an examination of what it is that Christians do when they assemble. The impression is that we come primarily to do something for God, to make an offering.

But the central idea in the gospel is that God has the initiative in the dealings between him and us. Before we

knew him, he loved us. While we were yet sinners he sent his Son to die for us. He still has the initiative, and the most important reason for going to church is not that we have something for God, but that he has something for us; worship is receiving of God's gifts.

This has a great deal to do with architecture. There are spaces which reflect and reinforce in a person the sense of receptivity; other types of space can suggest the opposite. The quality of spaces depends on so many things proportions, light, scale, color, texture that no certain rule can be established. But generally a church space must be high, and the vertical rhythms ought to dominate the horizontal. The fault I find with most of the so-called teepee churches is that they provide too strong a horizontal rhythm, and even though the loft may be high, the center of gravity of the space is too low and the strong movement is horizontal.

The design of a space for the liturgy involves other problems. The difference between the church and the theater or the lecture hall is radical and must be expressed radically. The "audience" in a church is God, and the people are all players, and they should all have a sense of being enmeshed in the action. I think we can go a long way toward this ideal if we will not insist that the church space has to have a single strong focus. It can be helpful if we will allow the space to have many faces, so that the congregation can sometimes feel itself to be the center, and sometimes the pulpit, and sometimes the table, and sometimes the choir, and sometimes a prayer desk, and sometimes the reading desk, and sometimes the baptismal font. And so we would allow the focus to move to wherever the action of the liturgy naturally takes it. This, it seems to me, could make liturgy and architecture companions in a much more effective way than they usually are. I scarcely need say that if we start thinking this way we will find architects questioning the rubrics and even the words of the liturgy which now exist. But these are being questioned anyway by the liturgists and theologians, and if we can make the kind of bridge between the architects and the liturgists that there ought to be, it's likely that the forms of Christian worship will be changing toward forms which are better than either could devise by himself.

Let me give you an example. Among those who are interested in liturgical renewal there is a tendency toward the
(please turn to page 26)

The Return of the Pulpit

John R. Scotford*

In the arrangement of our churches we travel in a spiral. Although it may seem that we are getting back to where we started from, it is actually at a higher level. This has happened in two areas and is beginning in a third.

Twenty years ago a mighty battle was fought to get rid of the gaudy organ pipes which assailed the eyes of the congregation and invited endless mathematical calculations. They vanished from sight, but are now sneaking back, but without benefit of decoration. The actual, functioning pipes come in a silvery gray color and in fascinating gradations in size. They are easy to look at, entirely honest; and the more they are exposed, the better they are heard and the better the instrument stays in tune.

We also struggled to get rid of the wide, circular church where the congregation sat admiring one another's millinery and the preacher operated on a central swivel. We have since found that the long narrow church puts too many of the people too far from the minister for the most effective worship. The wide church is coming back, but with a center of interest which commands the attention in such a way that the people in the pews no longer think about themselves, at least not as individuals.

And now the same thing is beginning to happen to the pulpit. For some years it has been almost the universal practice to put it at one side. Behind this lay some excellent reasons.

We wanted to get away from the pulpit-throne idea with the preacher sitting high and lifted up above the people. At the same time, the microphone was tying him down to one spot so that he could no longer prance up and down the platform.

On the positive side, we desired to get the communion table out from the shadow of the pulpit, where it often served as a sort of prow on the

preacher's ship; instead we sought to make it the center of our worship as a symbol of the fellowship which is the church.

In most old churches where the pulpit is at the center of the platform, with the choir and organ immediately behind the minister, there is nothing to support the voice of the preacher, and it is difficult for him to be heard. Moving the pulpit to one side usually gets it close to a hard, plastered wall which gives resonance to the preacher's words.

Psychologically it is easier to preach from the side rather than the center. One does not look down an aisle which divides the sheep and the goats; rather one can take a stance and see all the people without being tempted to turn to the right and left. On the stage the big scenes are never at the center.

The side pulpit commonly gets the preacher closer to the congregation. The worship center leads both the eyes and the feet of the people forward, while placing the choir in the chancel eliminates an embarrassing meeting of stares. People do not like to be looked at.

Return to the Word of God

However, recent theological trends are emphasizing the Bible as the Word of God and the proclamation of that Word as the prime function of the church. Today there is a strong desire to make the Bible and preaching more central in our worship. Ways are being sought to achieve this without sacrificing the indubitable gains which the side pulpit has brought.

This is being made possible by current developments with reference to the position of the choir. Many people are finding the choir up in front a distraction from worship, even though it be seated sideways to the congregation. On this basis, St. Paul's Cathedral (Episcopal) on Tremont Street in Boston some years ago moved the organ and choir to the balcony, thus opening up more



First Church of Christ,
New Britain, Connecticut

space for worship.

The singers, on their part, object to being divided in two parts. If they are close enough so that they can sing well together, they are also narrowing the chancel so that many people cannot see the communion table, which should be the center of their attention. If the two parts of the choir are far enough apart so that the table has "room in which to breathe," they are too far apart to sing as a unit. Two solutions have been found for this problem: Choir and organ are either being moved to the rear balcony or they are being placed all on one side, either in the chancel or in the transept. The result, in any case, is to give more room at the front of the church.

In the remodeling of old churches the balconies may be a complicating factor. If these extend around three sides of the room, and if they are used at all frequently, the pulpit cannot be moved very far to either side without getting the preacher out of sight of those on one side of the balcony. Some of our old churches were so designed that the pulpit can be moved forward and backwards but not sideways. Although it is a relatively new building, this is particularly true of the Lakewood Congregational Church of Cleveland. It is also true that balconies are being occupied more than formerly.

In recent months three churches have attacked the problem of the location of the pulpit in interesting ways.

The First Church of Christ in Milford, Connecticut, an old colonial-style structure, is moving the organ from the front to the rear balcony, which extends along both sides. The congregation is determined to retain the central pulpit, for historical, theological, and

*Church building consultant, Mount Vernon, New York.

Who Pays if You're Disabled?

By Andrew Hobart
President,
Ministers Life & Casualty Union



You should be concerned about disability—it could happen to you! Let's take a look at some statistics . . . The incidence of disability among ministers shows that 18 out of 100 will suffer disabilities lasting 6 months or more during their working lives.

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practical reasons. However, it thinks of the pulpit as the place for just two things: the reading of the Scripture and the preaching of the sermon. The rest of the service will be conducted from the floor of the chancel. It is also desired that there be a large communion table about which the deacons can sit, and a dominant cross.

The Community Church of Manchester, Iowa, has been remodeled, with the organ console on one side of the chancel, the entire choir on the other, but facing towards it. There is a large communion table at the front of the platform, with a cross behind it which reaches from the floor almost to the ceiling. The pulpit is behind the communion table between the cross and the organ console, two steps up from the floor of the platform. It is against the back wall. It has a winged stand holding a large open Bible.

The newly completed First Church of Christ in New Britain, Connecticut, of which Arland Dirlam is the architect, combines the communion table, the pulpit, and the cross in one composition. The table is large, movable, and on a platform a step above the congregation. The ministers and deacons can sit about it. The pulpit is central, directly behind the table, but reached by several steps on either side. It emphasizes the open Bible. Behind it is a large sounding board which serves as a background for a large wooden cross.

Is the preacher too far from the people? is the question naturally raised with the Manchester and New Britain churches. Neither pastor feels this to be the case. Apparently it is one thing to have empty pews between you and the people, and another thing to have an open platform and communion table. Also, as the pulpit is moved away from the pews it is possible to elevate it without compelling the congregation to crane their necks to see the minister. This also places him at the focal center of the room.

New Emphases

This renewed emphasis on the pulpit is bringing two interesting corollaries. The lectern is made incidental or eliminated altogether. If the pulpit is on the opposite side from the choir, which it should be, the lectern is in the way of the choir. Historically, it has little justification. It appears to have been an Anglican invention. It has little meaning, and it often complicates the picture. People object to the minister's

"running back and forth." In the liturgical churches, much of the service is conducted in front of the communion table. Aside from the Scripture and preaching, the minister should be a worshiper together with the people rather than someone exalted above them. He should pray with them rather than over them. In general, the less conspicuous he is during the worship, the better.

The justification for the lectern has commonly been that it "balanced the pulpit." In some instances it has been simply another pulpit. If the large pulpit is to one side, it is often balanced by the choir on the other. Another development is the elevation of the baptismal font from the floor of the church to the chancel, placing it opposite the pulpit, as has been done in the First Methodist Church of Niles, Ohio. This is good symbolism, especially when baptism is regarded as a rite in which the congregation participates rather than something which is done privately.

What is happening is that the irrelevant is being eliminated from the front of our churches, with increasing emphasis placed on that which has meaning for the congregation. This is fundamentally a movement towards greater simplicity.



THE MOTORIST'S PRAYER

Keep me alert, Lord, keep me alert,
Traveling the highways at speeds of today.

Keep me awake, Lord, as we journey along,

For, one inattention can make everything wrong,

Bring wreck and destruction and death to the strong.

Keep me alert, Lord, for driving today.

Keep me alert, Lord, keep me alert,
Traveling the highways of living today.

Keep me awake, Lord, to things of the soul,

For a thoughtless transgression can damage the whole,

Bring death and frustration and ruin life's goal.

Keep me alert, Lord, for living today.

Milton Thomas
Perrysburg, New York



THEY SAY, WHAT SAY THEY? LET THEM SAY

(continued from page 4)

of the church requires of him from time to time, from year to year. My board of Christian education sets the policies under which I work, and after that a job analysis does not make either sense or common sense. If this committee feels that I cannot find and do my work, under the policies of the board, I will resign and you can secure for yourselves an other-directed minister of Christian education."

Second, this so-called job analysis would not be accepted by anyone with both training and common sense, and would be totally rejected by any DRE with experience. Under this analysis he is just the errand boy of the minister. Imagine "daily meetings with the pastor," monthly written reports, reports directly to the pastor, the taking of problems "beyond the pastor's authority" to the Sunday school superintendent, etc. Nonsense, indeed! Ministers of the gospel—preaching and teaching this gospel—do not work together that way!

This analysis may do for some half-baked DRE's, but it is not for the fully baked and experienced. After all, the place for the half-baked DRE is back in school getting fully baked if the intellectual temperature there is high enough to do the job. If this can't be done, then the Lord spare the churches from DCE's who need to be led around like half-broken colts by some other staff member.

If a DCE shall not be able to direct himself, how shall he, under the grace and guidance of God, ever be able to lead and direct the educational work of the church so the minister can go about his important duties of pastor and preacher? Ministers who accept job analyses do not understand the nature of the ministry, it would seem to me.

William S. Hockman
Glens Falls, New York

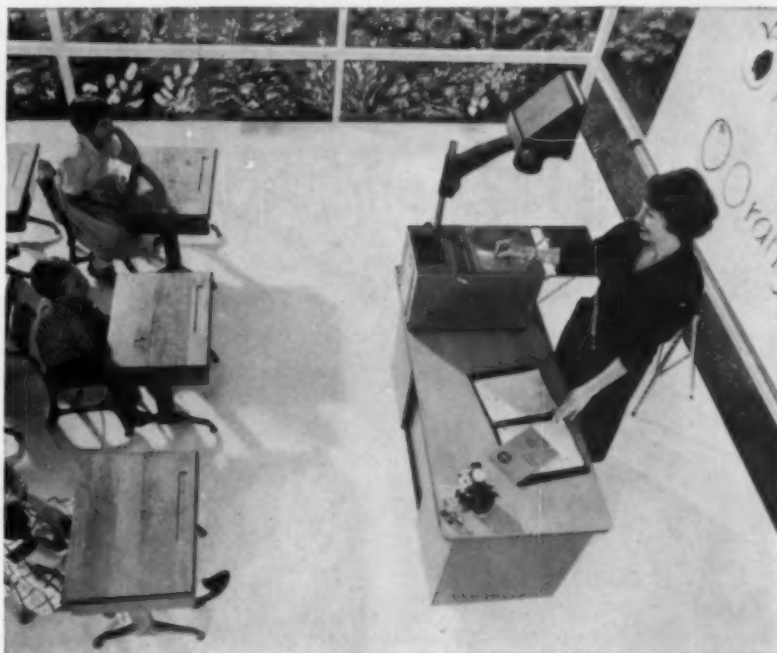
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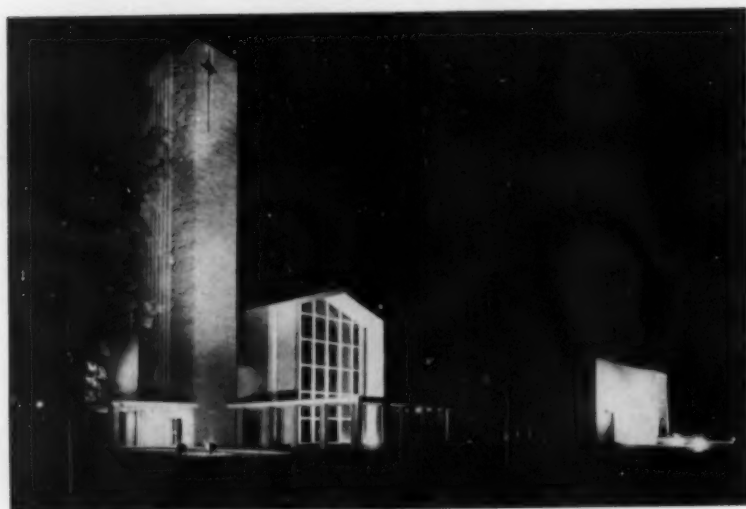
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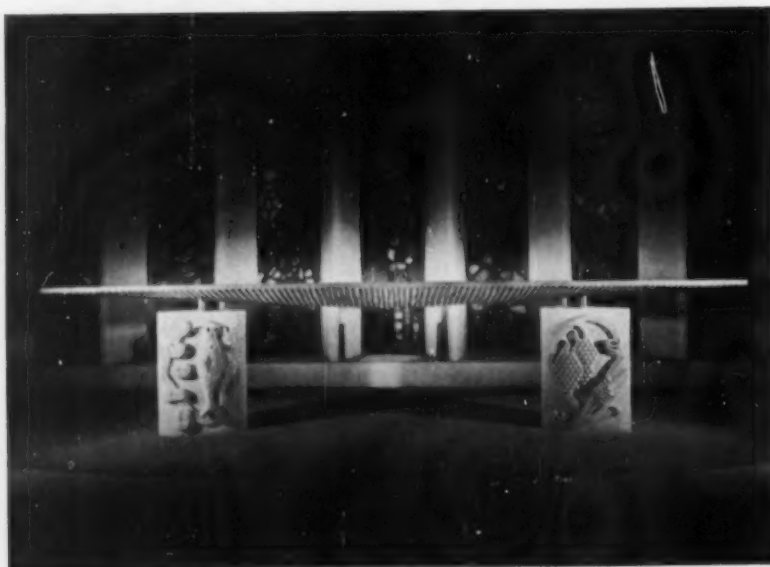
The First Presbyterian Church

Elkhart, Indiana

Architect: Harold E. Wagoner
Architects Building
Philadelphia 3, Pennsylvania
Wiley & Miller
Elkhart, Indiana
Minister: Edgar E. Prasse



Exterior, Floodlighted



Communion table in main church.

The First Presbyterian Church, Elkhart, Indiana, is an excellent example of the results which can be achieved through close cooperation of the building committee, the minister, and two groups of architects working in different cities.

The church originally contemplated remaining in a crowded downtown location in the center of the city of Elkhart. Designs were made which would involve the razing of the existing outmoded two-story church and the erection of a contemporary plant.

Fortunately, before the working drawings were ordered the church was able to purchase a larger wooded site located only seven blocks from the original location. The spirit of the original design was kept, but it was adapted for use on the new lot.

The exterior facing of the building is Tennessee quartzite trimmed with white Vermont marble. In certain instances, such as in the vertical openings of the tower, limestone was employed as a decorative material.

Both the main church and the chapel have been designed with large glass windows at the narthex end so that passers-by may be acquainted with the character of the interiors.

Main Church (interior): At the left, in the nave as one faces the chancel, there is a glass area about eight feet high which opens out onto a small enclosed garden. At the side of the garden there is a vertical system of limestone slabs set in louvered fashion which let in light and air but which prevent the congregation from being disturbed by the sight of passing cars. Above this glass area there is a brick surface which extends to the plaster ceiling.

In the right-hand side of the nave as one faces the chancel there is a large system of laminated wooden louvers which starts at the narthex end and

continues to the end of the chancel wall. Between each louver, colored glass has been placed, except in the chancel, where openings are provided for the organ music. Because of the fact that the colored glass cannot be seen unless one is leaving the church, it was not necessary to use expensive stained glass or chipped glass. Instead, simple multi-colored glass slabs were used. The morning sunlight penetrates through these and passes a very interesting pattern of colored light over the pews and into the chancel area.

Pulpit: The pulpit is made from marble and walnut. Above it there is a plaster tester which forms the end of the light cove. Behind it there is an interesting brick pattern which was used, not for its aesthetic effect, but in order to disperse sounds to produce the proper acoustical effect.

Lectern and Font: The minister suggested that the lectern and font be designed as a unit. In order to do this a very large slab of Botticino marble was procured. From this slab the lectern and font grow gracefully. This rather unique combination, so far as we know, does not exist elsewhere.

Chancel Window: The chancel window is made from faceted glass, one inch to two inches thick, set in cement. It was designed and installed by the Willet Stained Glass Studios. The cement which was used was colored by a special process so that the window by night provides a large area of interest through its colored pattern.

Communion Table: The top of the communion table is made from laminated oak, hand-hewn by a local craftsman. It is supported on two piers made from limestone which has been carved to represent the wheat and grapes and the loaves and fishes.

Chapel: Of special interest in the chapel is the type of furniture which has been used. All of it has been made from walnut with a special oiled finish. The seating in the nave as well as in the chancel area consists of open-back benches. The uniquely shaped cross is obviously hand-crafted so that the beauty of the walnut is brought forth.

STATISTICS

- Total area: 25,684 square feet.
- Cost per cubic foot: \$1.53.
- Cost per square foot: \$38.77.
- Heating and ventilation: Hot water convactor with ventilation for church and chapel.
- Interior Walls: Plaster and exposed brick.



Looking through the window into the chapel.



A view of the chancel. Note bench behind communion table.

- Nave aisle: Flagstone.
- Education building floor: Black asphalt tile.
- Pews and narthex screen: Manitowoc Church Furniture Company, Waukesha, Wisconsin.
- Chancel window: Willet Stained Glass Studios, Philadelphia, Pennsylvania.
- Chapel pews and furniture: Ipsen Church Interiors, Inc., New York, New York.

A Do-It-Yourself Project

Trinity Lutheran Church

Richmond, Virginia

Architect: Milton L. Grigg, Charlottesville, Virginia

Pastor: Fred Pfothenhauer

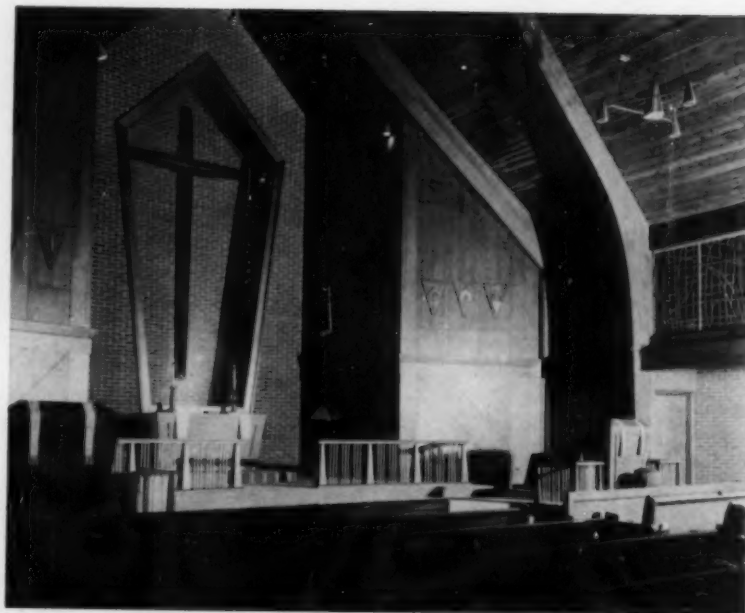
A random sampling of the solutions to the problem of the expansible church plant would indicate wide variations governed by topography, initial emphases, predicted ultimate growth, and the ever-present element of available funds. The solution to the first-unit construction at Trinity Lutheran Church, Richmond, Virginia, involved all of these factors plus a unique element, namely, the availability of skills and will on the part of members of the congregation to execute portions of the work on a do-it-yourself basis. The building houses a mission congregation, and being situated in a rapidly expanding portion of the city previously unserved by a congregation of this denomination, it was necessary to provide for all facets of worship. It was not felt that either Christian education, fellowship, or the formal corporate worship could be subordinated in architectural expression. Therefore the ultimate "church room" was used as a focus for the master plan developed in a Y shape on the corner lot. Topography of the site permitted maximum economy in the split-level arrangement of the education and fellowship facilities with relation to the church room, and this split-level arrangement is anticipated for employment in the future expansion of the church school.

This almost medieval approach to the crafts has caused much comment.

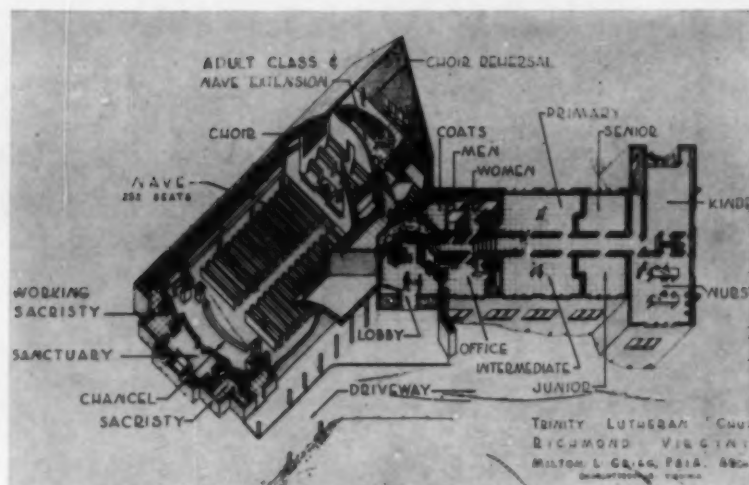
The building committee, under the able guidance of the pastor, Fred Pfothenhauer, created numerous study and work subcommittees. As a result, the specific programming of the project was given more than usual detailed study and consideration, to the end that in the words of architect Milton L. Grigg, "it is seldom that a building contains as much of the corporate expression of purpose, belief, and mission of a congregation as does Trinity, Richmond." Study sessions and subsequent work sessions were frequently presided over by



Exterior



Interior



Cut out of Interior

the architect, who directed the study and prepared the actual shop details for many of the objects created by the handiwork of the groups.

The ornaments—altar paraments, for instance—were studied from the basic concept of their function as elements in the appointments for worship and the requirements of the particular expression desired by this congregation. This resulted in the production of simple bandings tastefully and uniquely created through the skilled needlework of the women of the committee. Likewise the lighting designs of the architect were studied by a group of congregational craftsmen. Then from the full-size drawings of the lighting fixtures, parts were assembled and the lighting fixtures, echoing the Trinity theme in their very shape, were made through countless hours of night work by this group. The group studying facilities for worship felt that the corporateness of the worship experience could be expressed and extended through the symbolic reminiscence of the apostles around the sanctuary area. They volunteered to produce emblems of each, and full-size patterns for the symbols were furnished the committee by the architect. With jigsaw, pocket knife, and sandpaper, the wooden theme concept was created by them. The entrance narthex, polygonal in shape, suggests by its radiating axes threefold activities of a congregation in the contemporary mission of a congregation. The concept of the unifying purpose of redemption for all of these functions is to be expressed by a mural painting to occupy the clerestory space in the narthex. Here again local talent

is being employed, and the theme as developed by the pastor will be executed through the artistic skill of a parishioner who has volunteered to produce the mural.

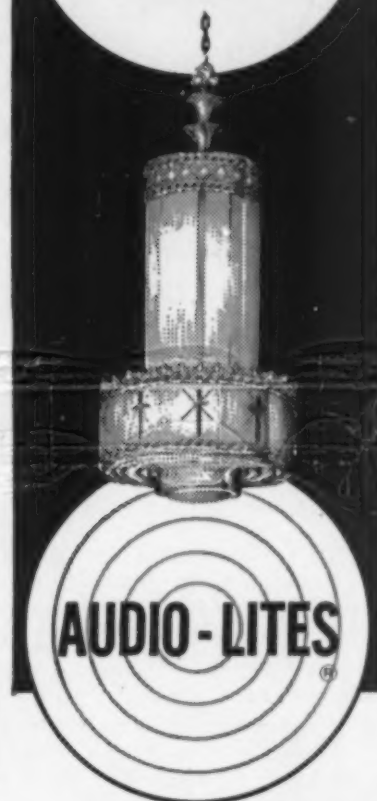
The preceding are just a few of the more glamorous accomplishments of the do-it-yourself concept which enabled this congregation to produce a fully functioning plant at a significantly low construction cost.

The stained glass windows are placed in a fashion more frequently seen in Europe than in America. Also the abstract expression of the theme, *The Glory of the Lord's Whole Creation*, represents a departure from the usual allegorical narratives of traditional glass. Executed by the Willet Stained Glass Studios in Philadelphia, this glass is considered one of the most dramatic examples of contemporary employment of medieval techniques.

The pews were designed to provide underseat bookracks to prevent color distraction through the discordant binding colors of the books. The choir location in the gallery is the result of serious consideration given by the worship committee concerning the function and place of the choir in the liturgy, and while skeptically regarded by some of the congregation in the design stage, it is now stated to be most enthusiastically credited with an improvement in the responses and hymn singing. A semi-baroque three-manual pipe organ is located in the gallery.

Cost, including furnishings but exclusive of site, landscaping, and fees, \$170,000.

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First Methodist Church



Saint Paul's Episcopal Church

Two Award-Winning Churches of the Northwest

I

FIRST METHODIST CHURCH Mount Vernon, Washington

Architects: Durham, Anderson & Freed, 1100 Denny Way, Seattle, Washington

Minister: Carroll Sprague

For many years the First Methodist Church of Mount Vernon had been located near the center of this city of 10,000 in a typical "Akron plan" church. Mount Vernon, important bulb-growing area, is a very stable trading center for a large agricultural area. A new freeway has recently been cut through the town within a few steps of the church, while many church members have built new homes on a plateau overlooking Puget Sound to the west and the Cascade Mountains to the east. After a careful survey the church came to the major decision to move to the new residential area and was able to obtain seven acres of land with a view of Mt. Baker. A careful, long-range description of needs was prepared by the building committee, projecting an ultimate congregation of 1,000. The needs of the congregation appeared to fall into a formula which the architects find repeated in many communities and which they call the 1,000-300-300-300 formula. In other words, 1,000 ultimate members, 300 in the sanctuary, 300 in

the social hall, and 300 in the Sunday school.

Because the area is in the heart of the northwest timber country, the concept of design has been tied to frame construction, glue-laminated beams, rough-sawn cedar boards, and hand-split cedar shakes. The combination of wood materials has been complemented by the use of a local mountain stone which comes in a variety of soft shades of green. The site, with streets on three sides, was developed for approaches from two directions, with parking lots on both the east and the west. The main approach leads into a generous narthex which serves as a focal point, leading one to all departments of the church. In order to obtain circulation to the chancel and choir space, a coat room has been designed adjacent to a small garden court which can be seen from the narthex. The church parlor serves a dual purpose—as a meeting room and as overflow for the sanctuary.

The structural concept of the nave is premised on the use of eight straight glued-up beams supporting the center ridge pole. The entire structure is somewhat the shape of a sawhorse with short legs on one end. The ridge of the roof is sloped from the low point over the parlor to its climax at the skylight over the chancel area. This enclosure of inter-

ior space has served to tie the low portion of the educational wing in with the high portion of the nave and culminates in the end wall of the nave as a dominant facade, both on the interior and exterior.

The choir has been located in a small transept slightly turned toward the congregation. A similar transept is utilized on the opposite side for the installation of a pipe organ. Natural light is introduced into the nave by a continuous wood-and-glass window wall with its 2 x 8 members shaped to screen the light from the eyes of the worshipers. A large skylight brings light down over the communion table, augmenting long strips of windows in the stone wall designed to cast light across the face of the stone.

The interior is decorated in warm colors in woody tones to contrast with the weather-beaten cedar boards and roof as seen against the often cloud-covered green forest slopes to the east. Heating is accomplished with a forced air system, oil fired, which ventilates and heats the structure through under-floor ducts. The system is zoned to each activity area. The classrooms vary in size and provide fifteen to thirty-five square feet of space per pupil according to the requirements of the program.

(turn to page 25)

An Award-Winning Church

Fairlawn Lutheran Church

Copley, Ohio

Architects: Wefel & Wefel, 17405
Scottsdale Boulevard, Shaker
Heights 20, Ohio
Pastor: Paul D. Hoffmaster

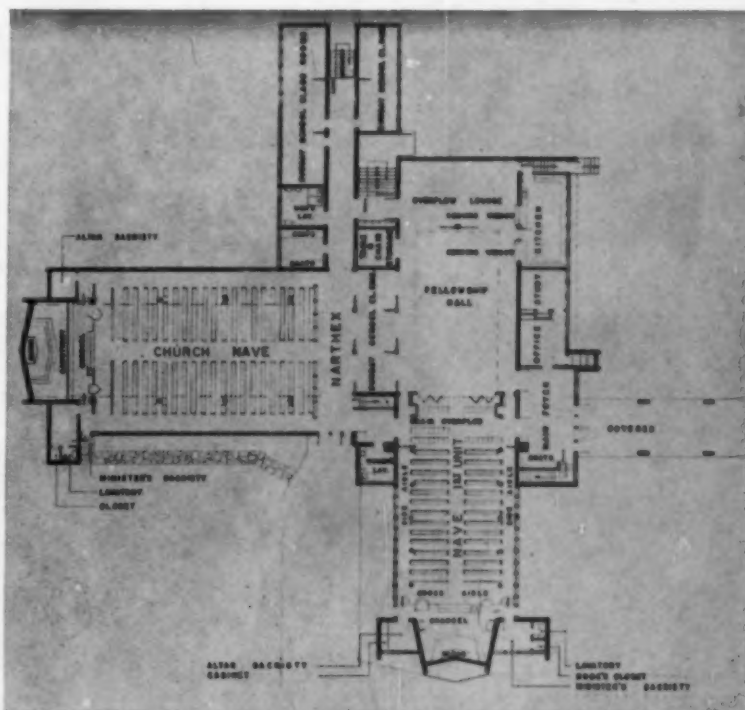
Here is a church building planned for versatility in service, with an eye to the future. If you glance at the floor plans you will notice that they provide for two naves. Only the small one has been completed. When three is need for the larger nave, the present one will become the church chapel.

The fellowship hall is directly back of the present nave. It can be opened for overflow congregations. The nave alone seats 200 in pews; fifty additional worshipers may be seated in chairs. The fellowship hall combined with the fellowship lounge (a room attached to the fellowship hall which may have kitchen service) will seat 250 additional. The minister's office and study, the church kitchen, and three classrooms are adjacent to the fellowship hall. The office may be entered directly from the main foyer. Thirteen more classrooms are located on the lower floor.

The parking lot, adjacent to the church, is reached by a covered sidewalk 106 feet in length.

STATISTICS

- Present sanctuary seats 200 in pews, 50 additional in chairs.
- Additional seating for 250 in fellowship hall and fellowship lounge.
- Exterior: Brick with limestone trim.
- Carillon tower rises eighty feet near the main entrance.
- Classrooms: Three on ground floor; thirteen on lower floor.
- Heating: Combination of hot air and hot water.
- Interior: Generally, exposed brick, concrete block, plaster, and cement enamel walls.
- Floor: Lower floor, vinyl asbestos; main floor and balcony, solid vinyl tile.
- Organ: Schantz Organ Company, Orrville, Ohio.



- Pews and woodwork: Ossit Church Furniture Company, Janesville, Wisconsin.
 - Cubic foot price: \$1.25.
 - Square foot price: \$18.00.
- The architectural firm of Wefel &

Wefel consists of brothers, Walther J., Jr., and Paul S., sons of an architect father. They have designed many churches in Ohio, and both are active in the Church Architectural Guild of America.

First Congregational Church

Tucson, Arizona



Exterior is unwashed pink brick.



Ladies Parlor.

The one big problem for the architect of this church building was the blending of the spirit of the Southwest with the traditional New England Congregationalism. The pleasing result is a structure, functional in design, which unites the simplicity of the Puritan with the atmosphere of the Southwest.

The exterior is raw, unwashed pink brick which blends well with the desert. The interior walls are also of unwashed brick. Height in both the nave and the fellowship hall is achieved by the use of laminated arches. Ceramic tile placed on



Interior showing beamed ceiling.

Architect: Burr D. Dubois, 529 East Third Street, Tucson, Arizona
Minister: C. Richard DuFresne

the proscenium of the fellowship hall gives an interesting interpretation of the eighth Psalm. Hand block-printed drapes made by Arizona Indians also grace this hall. The women's parlor has both colonial and modern furniture. The windows of the fellowship hall open out onto a patio and twelve-foot porches which protect people from the sun.

The nave has a number of interesting features. The pews are made of Philippine mahogany. The beamed ceiling is lighter in color and, as the lighting changes, gives somewhat the appearance of an oasis in the desert. The communion table is portable and may be moved as desired. The choir is hidden behind the marble worship background and is seen only when standing. The windows mix old stained glass concepts with the symbolism of the new.

The doors at the main entrance of the church have thirty-two hand-carved panels, each panel eight by ten inches. Both Old Testament and New Testament stories are included in these rough carvings.

The kitchen is entirely modern, and the air conditioning unit is a constant reminder that the church is built for the present age.

CRAFTSMEN PARTICIPATING WERE:

- Stained glass: Judson Studios, Los Angeles, California
- Pews and woodwork: American Seating Company, Grand Rapids, Michigan
- Tile murals: Charles Clement, Tucson, Arizona
- Laminated arches: Unit Structures, Magnolia, Arkansas
- Kitchen equipment: Harris Custom Kitchens, Tucson, Arizona
- Organ: David McDowell, Tucson, Arizona

Church Management: October 1961



Nativity window
First Congregational
Church, Tucson.



Carved Doors have
thirty-two panels.

TWO AWARD WINNING CHURCHES

(continued from page 22)

STATISTICS

First unit provides sanctuary, administration, social hall, and portion of education.

- Cost of building: \$173,805.
- Cost of furnishings: \$21,000.
- Fees, sales tax, and miscellaneous: \$20,750.
- Total cost: \$215,555.
- Total square feet: 13,702.
- Cost per square foot: \$12.70 for construction.
- Total cubic feet: 195,000.
- Cost per cubic foot: 95c.
- Sanctuary seating in pews: 286, including choir; in overflow, 120.
- Total capacity: 406.
- Present seating for church school: 80 (not including use of fellowship hall).
- Total facilities for church school in ultimate plan. 300.
- Seating at tables for dinner: 200.
- Pipe organ: Wicks Organ Company, Highland, Illinois.
- Pews and chancel furniture: Turney Wood Products, Inc., Harrison, Arkansas.
- Laminated arches: Timber Structures, Inc., Portland, Oregon.

II

ST. PAUL'S EPISCOPAL CHURCH Mount Vernon, Washington

Architects: Durham, Anderson & Freed, 1100 Denny Way, Seattle, Washington

Rector: William Forbes

For some time the bishop's committee of St. Paul's studied the possibilities of adding to their small frame church, a short distance from the city center. Mount Vernon is a trading center for an agricultural community, located in the northwest corner of Washington near the shores of Puget Sound. Because of encroaching commercial endeavors, the decision was finally made to move into the path of a new residential development to the east. After a survey of the membership and an analysis of the population trends, it was determined that the ultimate growth would be 300 communicants, requiring pews for 160, with space for overflow. A master plan was developed which projected the nave toward the main street and related the parish hall toward the parking area and

the rear of the property. Although a number of different designs were carefully considered, a nearby award-winning church by the same architectural firm served as inspiration for the design. The nave roof was formed by sweeping wood laminated arches, supporting purlins, and exposed fir decking. The sides of the nave are made of a venetian-blind-shaped wall, with vertical 2 x 8's turned to throw the light toward the altar, with strips of clear glass at the floor line and the ceiling line. A local Sauk River stone in soft shades of green was used as part of the chancel treatment and repeated on the exterior of the main facade of the building. The balance of the walls were covered with rough-sawn cedar siding, and the roof of the nave is covered with hand-split wood shakes.

The expansion of the seating of the nave is provided by the combination of a balcony area and a church parlor which can be thrown into the nave by pulling a folding door. In order to build within the funds available, only one half of the social hall was constructed, and the present Sunday school utilizes the fellowship hall and one nursery room. In order to save space on the main floor, the mechanical room was placed below grade. It contains an oil-fired forced-air heating and ventilating system serving all spaces in a zoned system through under-floor ducts.

A generous sacristy was constructed immediately back of the chancel, with the choir on one side of the chancel. Above the sacristy a space for a future pipe organ gives excellent relationship to the shape of the nave. Considerable study went into the simple wood grille which serves as a reredos immediately back of the altar.

STATISTICS

- Cost of building: \$126,222.
- Fees, sales tax, and miscellaneous: \$15,500.
- Total cost of building: \$141,722.
- Total square feet: 9,441.
- Cost per square foot: \$13.35 (construction only).
- Total cubic feet: 141,000.
- Cost per cubic foot: 90c.
- Sanctuary seating: Nave, 160; balcony, 100; overflow, 100.
- Total sanctuary seating: 360.
- Seating for church school: At present, 20.
- Seating at tables for dinner: 175.
- Ultimate capacity for Sunday school: 196.

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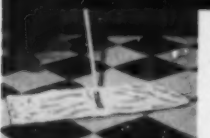
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NEW VISIONS FOR CHURCH BUILDERS

(continued from page 14)

involvement of more people in the action of the service. The monologist seems to be a great thing on Broadway these days, but not in the church. The minister who preaches, prays, administers the sacraments, gives the announcements, makes the offertory, and generally acts as master of ceremonies is doing much more than he needs to do or ought to do. The history of liturgy shows that through most of the life of the church these activities have been shared by pastor and other laymen, and the sense of common worship is certainly stronger if it is not so much a one-man show. It improves the situation to have several other people involved with the pastor. But if one thinks in terms of architecture, it is also possible to have more than one place involved so that the action is not simply a dialogue between the chancel and the nave, but a much more varied action involving voices from a number of other positions. This is perhaps the best reason why a choir should not join the clergy in the chancel. But there are other episodes of the service which can be appropriately taken out of a chancel to the prayers, for instance, and the confession of sin. The point is to convert what is too often a spectacle on a platform into a common worship, and an audience into a worshiping community.

Here is another example in which the architect who is a student of liturgy may illuminate the service: We often take for granted that the sacristy is to be located off the chancel or platform something like the wings off a theater stage, and that the minister enters the church as if from the backstage. This had some logic in a medieval understanding of the clergy and the liturgy. But Protestants usually conceive of the pastor, not as a special sort of man, but as a layman called out of the community of laymen to a special sort of office. And the Lord's Supper is a supper of the community from elements which are the gifts of the community. The impression we often get is that the supper is somehow the property of the clergy which is brought forth out of a private "kitchen." I think that if we had our sacristies and vestries open onto the general seating area instead of into chancel spaces, we would express more faithfully in the action of the liturgy what we believe the clergy is and what we believe the Lord's Supper is. This sort of planning is not new, nor has it

ever been completely lost in the history of church building.

ILLUMINED BY THE MIND OF CHRIST

The third aspect of religious life is that which deals with the reflection of man's personal relationship with God in the way he lives and does things. It is to this aspect of religion that the architect's devotion to architectural and artistic integrity about which I have already spoken is related.

We generally admire the passionate devotion to discipline and clarity and purity which one sees in the buildings of Miss van der Robe; the dedication to vitality, power, and courage in Le Corbusier; the love of all the created world, of human drama, and of sensual delight in Frank Lloyd Wright. I think we might say of the buildings of these men that they reflect their visions of God. For they are, or were, profoundly serious men, devoted to ultimately consequential ideas.

It is necessary for those of us who are doing church work to be as passionately devoted to the essentially Christian values we hold as these and other great designers have been to their more personal scale of values.

We must be committed to the revelation of truth which has come to us in God's dealings with men.

The ethical principle of the Old Testament is the principle of restraint, and it is illustrated in the pattern of behavior which is the core of the Hebrew-Christian tradition. We are not ascetics, but we do not admire indulgence. We can own property, but we cannot steal it. We can employ people, but we cannot own them. We do not glorify celibacy, but we abhor promiscuity. We love this world, but we wait for the next. We do not worship our ancestors, but we honor them.

This principle of restraint can be translated into architectural form continually if we are dedicated to it. If we are, we shall not be involved with novelty for novelty's sake or variety for variety's sake. We shall not be disposed to either imitate our fathers or repudiate them. We shall not seek the over-rich nor make a display of our poverty.

The second aspect of God's revelation is the ethical principle of the New Testament, the principle of creative love. The prime example is the career of Jesus Christ. The unique thing about this career and this principle it exemplifies is that God in love intrudes into an accepted and apparently closed system of sin and punishment and resolves

the problem in an unexpected and creative way. This principle, like the other, has great meaning for an architect's work.

It means that we do not, as a rule of design, limit the patterns, the accepted modes, the habits, the standards, and the conventions within which work is done. We find the opportunity of meeting each problem creatively. Now I want to explain what I mean by creativity. I don't mean whimsy or novelty or the frantic hunt for originality. I don't mean the state of mind that abhors convention, despises the accepted patterns and makes rebellion a principle. The creativity I respect meets a problem straightforwardly, explores the conventions for a solution, and where they are not adequate and they never are completely adequate), derives a new solution. This is a marvelous and perhaps mysterious process involving patience and devotion and intense concern. I think it also involves a special vision which acts as a sort of catalyst. In the work of creative men in many areas we find this sort of catalyst. In Martin Luther it was the idea of grace; in Calvin, the idea of God's transcendent authority. In many artists it cannot be described in terms of words, although it is almost possible in the painting of El Greco and almost possible in the writing of Ogden Nash and almost possible in the architecture of Miss van der Robe.

Now the catalytic idea which must serve the architect in the church is the vision of redeeming love. All the other virtues are useful; all the intelligence and knowledge and sophistication; all the persistence, discipline, and vigor; all the wit and cleverness. These we can put to use. But they must be directed and composed and organized under the pervasive consciousness of Christian love, so that when people enter the churches we build they will be met above all things with a reflection of the love of God.

To me this means a number of things in design. It means that contrary to the tendency in many modern buildings to look slick, hard, and audacious, the church will be kind, humane, and companionable. It means that contrary to the tendency in many modern churches to be timid, they should be strong and daring, for love is strong and daring. We must hate the compromise, but we must love the paradox, the humble and the noble, the gentle and the authoritative, the exciting and

(turn to page 39)

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Floyd Doud Shafer*

The minister spends much time guiding and assisting the devotional practices of his people. This is as it should be. However, when the minister comes to quiet reflection about his own devotional practices, he confronts an accusing conscience—his own. He recognizes that although he is skilled in helping others in this regard, his attention to his personal devotions leaves much to be desired. He may find that the time is lacking, or that his mind and spirit are worn out by the time he comes to think about himself at prayer; or he may discover that what he has recommended for others does not speak to his needs.

Periodically, a minister who recognizes this serious lack will set himself to correct it. He may begin a program of daily Bible reading, and he may also resolve to spend a certain amount of time in prayer each day. Excellent! But these practices are not always specifically related to him as a minister. Consequently, if he continues these, he will admit that he does so out of compulsion and routine. While continuing these practices he may also turn to one or more of many splendid books of devotions. Again the minister perceives that their particular selections—Scripture, poetry, comments, and prayers—good though they are, are simply not his. When someone else's devotional material does not speak intimately to him, the minister will likely find the habit harder and harder to maintain, and eventually the resolve weakens and the routine stops. Many of us go through this disheartening experience year after year.

At long last a minister may run across a book of devotions prepared especially for ministers. He buys it at once and hastens to get into it regularly. Difficulties arise again. If this book was designed from one denominational viewpoint, a minister not of that communion begins to feel ill at ease in it. If the book was published for general use, he finds that the editor or author had other needs in mind. In either case, the minister may discover that the arrange-

ment is cumbersome—the Scripture passages may not be printed, or one must turn from one section to another to attain the whole picture—and that the matching materials are not always coordinate. Two other irritating reactions are likely to follow these; namely, the minister will be thinking that he would have substituted a different scriptural selection or quotation or prayer instead of the ones selected by the editor of the book, or he may experience a growing feeling that his use of this book is an arbitrary and easy way out and that these devotionals simply are not for him.

At this point the minister will envy his brethren in the Roman, Episcopalian, and Lutheran orders. He observes them with their well-prepared devotional manuals and their ingrained habit of using them regularly. He readily senses that these ministers are deriving immense spiritual and mental assistance from their respective prayer books. Our minister may even borrow or buy one or more of these prayer books and use them to great profit. Yet he cannot escape the knowledge that these are not his prayer books. And it will be a matter of special chagrin to our minister that these other clergy are actually getting more Bible reading day by day than he is, even though he carries a Bible constantly in his coat pocket.

If he is really agitated about this problem—and if he has gone this far he certainly is agitated—what can he do about it? Having gone through these frustrating experiences, step by step, over a long period of years, I can give one answer to that question.

First Survey Needs

A minister may first ascertain when he needs and wants this devotional assistance the most. He will long since have discovered what his peculiar needs are, and will have found that because of his very familiarity with spiritual affairs his needs and his wants are uniquely his. As he reflects upon these facts, he will remember how a particular passage in a book or a specific chapter of the Bible seemed to speak directly to his deepest spiritual need. These are good clues, pointing toward

an eventual answer to his question, and he will hold them in mind. Nevertheless, the first question he must answer is, At what time, or for what occasion, does a minister need this devotional aid the most?

In my own case I had long felt the pressing need for a prayer book or devotional to take in my hands during those last few minutes before entering the sanctuary for worship and preaching. A certain expectant nervousness, a dryness of the mouth, which can harm one's mental and spiritual alertness; a state of having too many things in the mind at once; the fear, often realized, that if the service doesn't start immediately all these things will be hopelessly jumbled—this can happen to you in the last fifteen minutes before the service starts. I simply accepted this state of affairs as an occupational hazard, and so my desire for a physical, devotional aid became more and more emphatic. Simply bowing or kneeling to pray did not give sufficient help; I needed something to guide my wandering mind, occupy my dry tongue, and fill my moist hands!

Having suffered through this agony longer than I care to acknowledge, and having tried everything else I knew about, I resolved one Sunday morning that after dinner I would prepare a devotional sheet for my use before worship the next Sunday. Although I am not at all sure of the origin of this idea, I do recall that my flash decision enthused me so greatly that I went through the worship and sermon that morning with unusual confidence and effectiveness. In the early afternoon I went to the study and began to lay out a strategy on paper. First, I would have a prayer of my own composition, written precisely to express the yearning of my own heart as I knew that heart felt just before service Sunday after Sunday. Second, I would take, from past reading, some excerpt which had impressed me by its pertinence to me as a leader of worship and minister of the Word. Third, I would follow with one passage from the Old and one from the New Testament. Here I planned to let my own canon of personal preference have free course. Fourth, and finally, I

*Minister, Salem Presbyterian Church, Salem, Indiana.

decided to close the devotional with a prayer chosen from the rich treasury of prayers available in many books. I already had one or two particular prayers in mind, but I later learned that this provision was too rigid and I altered it by allowing myself freedom either to compose my own or to use someone else's.

Go Ahead Signal

Having made the outline, I proceeded to gather the materials. Although it looked awkward, I wrote at the top of my planning sheet "The Pastor at Worship and Preaching." This title has served as the guiding principle in the composition or choice of the prayers, the selection of Scripture, and the choice of quotations from general reading. A problem raised itself here and, besides stinging my conscience, required a rearranging of the planning sheet. I rummaged through a few books and in a short time found that I had twenty-five excerpts from books, seven Scripture passages and two prayers from a book of prayers. This imbalance disturbed me, primarily by reminding me that I was more familiar with books than with the Book. The sight of these items listed on paper raised two questions: How was I to coordinate these so each devotional would be a cohesive whole, and which was to determine the theme of the whole—the quotation from general reading or the scriptural passage? These were difficult questions, and for a time I bogged down, trying to answer them. Finally, I began the resolution of the problem by setting up a sheet of paper divided and headed as follows:

OPENING PRAYER-EXCERPT- O.T.-N.T. PREPARATORY PRAYER

Under the column headed "Excerpt" I listed the main idea of the quote, the book, and the page number. Under the columns headed "O.T." and "N.T." I listed the scriptural passages with their main ideas, and made a mental note to spend more time filling up this column. Then began the process of trying to match these two columns. This was and still is a difficult matter, but in the beginning I decided to let the excerpt determine the tone of the whole. As time went on, I did it the other way around and let the Scripture determine the selection of the excerpt. Regarding this, a hard and fast rule is unnecessary, and each man will need to decide each

case as it comes up. In the two prayer columns I found I had only two quoted prayers. I think now this indicated either that I did not know where to find appropriate prayers or I really preferred to write my own. In practice, I have generally chosen the latter alternative, although I am always happy to find and use an appropriate prayer.

Now I was ready to put the whole on paper. When finished, I had the following:

The Beginning Prayer (my own composition):

Almighty God, thou hast appointed me to open thy Word to the minds and hearts of this people. They are thy people, and thou dost love them, and I love them. Thou hast blessed me with good teachers and with a noble tradition in which to stand. Do thou make me sensitive to the challenges of this hour, the solemnity of the worship, and the meaning of thy Word. Grant especially the humility to understand that I am not to use thy Word, but to be used by it for the



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fulfillment, not of my but of thy purposes. Guide me by thy Holy Spirit for the sake of Jesus Christ, my Lord. Amen.

The Excerpt (Pastor John Robinson to Pilgrims leaving Holland for America):

"I charge you before God and his blessed angels, to follow me no further than I have followed Christ; and if God should reveal anything to you by any other instrument of his, to be as ready to receive it as ever you were to receive any truth by my ministry; for I am confident

the Lord hath more truth and light yet to break forth out of his Word . . . I beseech you to remember your church covenant, at least the part of it whereby you promise and covenant with God and with one another, to receive whatsoever light or truth shall be made known to you from the written word of God." (Quoted in several places. This one from *A Historical Approach to Evangelical Worship*, by Ilion T. Jones, page 264.)

The Old Testament Passage: Psalm 119:89-105. (Printed in full on

my page but omitted here because readers are familiar with it.)

The New Testament Passage: John 1:1-18. (Again, printed in full on my page but omitted here for the reason stated above.)

The Preparatory Prayer (Although this is the final prayer of the devotional, I named it "preparatory" because it immediately preceded my going into the sanctuary. This one was adapted from a prayer in the Book of Common Worship.): O Lord God Almighty, who didst endow thine apostles with the gifts of the Holy Spirit, so that they proclaimed thy Word with power; grant unto me, who am appointed to minister and teach in thy holy Name, the same Spirit of wisdom and love and power; that the truth thou givest me to declare may search the consciences, convince the minds, and win the hearts of those who hear it, and the glory of thy kingdom be advanced. And, O God, enable me to conduct this worship with such solemnity and order that all worshipers may be led into the presence of thy majesty and before thy throne of grace. I seek this, O Lord, for the sake of Jesus Christ. I go now, go thou with me and abide. Amen.

This may not be the best of the devotionals. However, judging better and best in such a thing is difficult and perhaps irrelevant; but it worked the next Sunday. This was read out loud and while kneeling beside my study desk. The next week another was prepared, and so on, until now I have six. In the last two I have prepared I changed the format somewhat. In them the beginning prayer is followed by the Old Testament passage, and it in turn is followed by the excerpt; the excerpt is followed by the New Testament passage, and the whole is concluded with a preparatory prayer. All these were first typed on 8-1/2 x 11 sheets. Now I have retyped them to fit a 4-1/4 x 7-3/4 notebook for ease in carrying and handling.

Other sample excerpts and the matching Scriptures which I have selected include the following: Calvin's paragraph about pastors daring all things by the Word of God, from his *Instruction in Faith*, page 72f; Isaiah 6 and Matthew 10, *passim*. Herman Melville's magnificent word about the pulpit in *Moby Dick*, page 3; Psalm 101 and Luke 4:31-37. The third paragraph from

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the poetic sermon "Listen, Lord" in *God's Trombone*, by James Weldon Johnson, page 14; Psalm 139, passim, Romans 10:13-17, and Matthew 10:7. The prayers used with these are of my own composing. Now, I try to have the last scriptural word be a word from the Master.

Plainly, this kind of prayer book is largely an eclectic work; but in the process of gathering the material, correlating it, and bordering it with his own prayers, the minister runs it all through the chemistry of his own mind and heart, and the result may properly be claimed as his own. Even his gratitude for the Scriptures and the thoughts of others does not detract from that fact, but rather enhances it. It would be splendid if the minister could provide his own excerpts from his own writing, but that would require far more than most of us can give, and it could conceivably involve the minister in too much subjectivity in his devotional. Thus far, I prefer the other way and confine my contribution to the prayers and the act of correlation.

At the outset my purpose was to prepare one of these devotionals for each Sunday, and then my ambition was to have one for each day of the week. However, I find that having one for each day of the week is virtually impossible because of the pressure of other duties. In fact, preparing one for each Sunday is not feasible, or even necessary. What I now have can easily and profitably be used over and over; and having gotten a start, I may add to the prayer book whenever I have the time.



Sermons People Request

Dr. Thomas H. Megahey of the Eagle Rock Presbyterian Church, Los Angeles, California, prepared two lists of sermon subjects. One list suggested subjects for a series of sermons; the other list covered suggestions for individual sermons. He has sent us the results of the poll. It seems very interesting to us that the top place for a series of sermons is given to the subject "Jesus' Answers to the Problems of Today." Likewise it is interesting to find that the subject which produced the greatest response for a single sermon was that about the future life.

A tabulation of the results follows.

Section A			
Requests	Sermon Series		
13	The Gospel of John	42	The Miracles of Jesus
18	The Friendship of Jesus	43	The Sermon on the Mount
19	Paul the Apostle	43	Can Christianity Solve My Problems?
19	The Disciples of Jesus	47	Jesus and the Future Life
19	The Christian and the Cross	48	The Bible and Science
23	Characters of the New Testament	53	The Bible Speaks to Daily Needs
27	The Psalms	59	What Can I Believe?
28	Characters of the Old Testament	70	The Ten Commandments
34	Prayer	77	What Our Denomination Teaches
36	The Lord's Prayer	78	Jesus' Answers to the Problems of Today
41	The Parables of Jesus		(turn to page 35)

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Sybil Johnson,
Director of the
"Jolly Elders"

What You Can Do for Seniors Millicent Tralle*

The potential of the church's usefulness to its senior members has only begun to be exercised in a few churches. Now that even the Federal Government recognizes society's responsibility to older persons, growing rapidly in numbers because of increased longevity, churches should not lag.

Where else, except in the church, can a man or woman, on reaching ripe maturity, solve the need to define summarily a reason to have lived, a philosophy to meet the change of death? Where else can he hope to find the feeling of being wanted, needed, if his church—that extension of family life—fails to seek out and actively support his spiritual need?

Trinity Methodist Church of El Paso, Texas, has found that an awareness of older adults is helpful not only to them but to the entire church program.

In 1957, Dr. Don E. Schooler, the pastor, asked Sybil Johnson to be the older-adult director for the church. Sybil is the wife of V. O. Johnson, administrative assistant, whose article "The Role of the Church Business Administrator" appeared in the March 1961 issue of *Church Management*. Both V. O. and Sybil are dedicated, hard-working Christians.

Sybil was reluctant to accept the responsibility, for she had never worked with older members, but rather with teenagers. She had no training, no experience in this new field. This is true in nearly every church because the field is relatively new. Even Trinity, with a membership of over four thousand and a correspondingly large staff, had no professional available for the job.

*Frequent contributor to "Church Management," residing in El Paso, Texas.

Sybil, however, had the two most important qualifications...maturity and a genuine liking for older people; also, a methodical, executive mind, as well as a gracious, friendly manner.

First, she took a course on older adults in a district conference, which made her realize fully how very neglected this age group is. Next, not having been at Trinity long, she asked several older members to meet with her and go over the membership roster for names of those who were sixty or older. As a result, some toes were stepped on. Is youth such a fetish that we are ashamed to admit our full, rich years after retirement? Trinity's slogan is "Let our older members retire to, not from, life."

Talking with this committee while working on the roster, Sybil learned of their many years of devoted service to the church—church suppers cooked at home (not in Trinity's present fully equipped stainless-steel kitchen), sewing, visiting shut-ins, canvassing for funds to build the Trinity we know today, and take for granted. We are accustomed to seeing white heads in the congregation, but who stops to think of their diverse backgrounds and achievements, interests and activities? Yet their basic mutual need is to be wanted and needed still, now that daily care of families and heavy tasks are in the past.

So Sybil decided the first party should be in honor of these senior members. The response was amazing. Attendance at the "Garden of Memories" luncheon was around 160! The undercroft had been converted into a beautiful garden. Queen of the party was a former southern belle, now ninety-one, whose gaily colored hat is visible in the second pew each Sunday. The affair was so success-

ful that it was decided to make the "Garden of Memories" luncheon the big annual event.

At each party a couple or individual is asked to sit in the seat of honor. One year a couple that had been married over fifty years was honored; another year it was a couple newly arrived in El Paso for retirement.

Interest indicators had been handed out, and from them Sybil learned that monthly meetings were preferred. At the next meeting the group chose its name, "Jolly Elders with XYZ" (Extra Years of Zest). Sybil asked them to elect officers, but they wanted her to be in charge of planning. For this she formed a committee to express their wishes.

Those whose birthdays fall in the coming month meet with Sybil at her home to plan the party. In this way every member eventually has a chance to express his views, and Sybil acquires more intimate knowledge of each one as an individual.



Mr. and Mrs. D. E. McClesky, of Trinity Methodist Church, Tulsa, being honored at Garden of Memories Luncheon.

Church Management: October 1961

A most important point for churches to keep in mind is that older members should be *asked*, not *told*. Sybil believes that this can't be expressed too strongly, as it is important to the success of any planned activities for such a group. She also believes that no person should be considered indispensable, and has acquired two volunteer assistants.

The Jolly Elders have enjoyed covered-dish suppers, picnics in the Southwest's long summers, sing-songs, old-time camp meetings, skits, back-to-school parties, holiday parties, and so on, with all present participating in the fun. More recently there have been field trips to such points of interest as the remodeled, enlarged museum.

Young couples of the church school sponsor the older adults, adopting "grandparents." They furnish transportation, decorate tables for parties, remember the shut-ins on special occasions. Some of the Jolly Elders themselves make excellent home visitors, a service of particular value to any church without a staff visitor.

In one year the average attendance of the Jolly Elders has grown from 60 to 120, and their church attendance has likewise doubled.

Sybil was a delegate to the Conference on Aging held at the White House on January 9-12, 1961. Her Jolly Elders presented her with an old sock filled with \$300 toward travel expenses! There were 2,800 delegates at the conference, representing all fifty-three states and territories as well as 308 national organizations. All were nonpolitical appointees. There were ten study groups, each devoted to a different phase of the needs of senior citizens.

At the opening session President Eisenhower stated that "every older citizen should have the opportunity for a dignified, productive and satisfying way of life."

Sybil returned to El Paso with renewed inspiration and zeal. She has spoken to many civic organizations and to the Council of Churches, which recently added a Committee of Adult Work to its program, with Sybil as chairman. She and the committee members hope to encourage other local churches to organize older-adult-group programs. At this writing they are to be found only in Trinity, Fort Boulevard Methodist Church, First Presbyterian Church, and the Jewish Golden Agers.

Yes, Trinity's program for its senior

members is doing a good job. But there is much yet to do. Like the great Cecil Rhodes, Sybil regrets "so much to do—so little done."

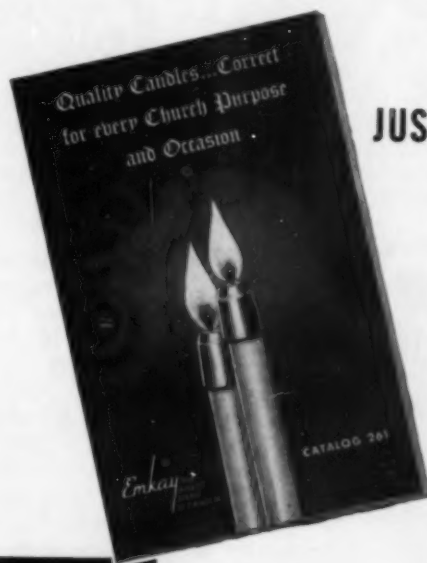
In a new educational plant to be built within the near future she hopes for a room for daily use by the Jolly Elders—cheerful, well-lighted, minus treacherous steps and doorsills; a place where they and other lonely older persons in the neighborhood can come to rest, visit, read, play table games, and watch TV or movies.

If possible, there will be a salaried

counselor, for many of these persons have no one to whom to turn for advice. Arts and crafts will be encouraged and improved through professional training, and more service opportunities to the church and community will be offered. Everyone likes to be useful.

Sybil envisions younger women—and men—joining the oldsters on selected days for the exchange of ideas, even bringing their children occasionally to inject a truly young spirit. Age does not make an individual a statistic, a

(turn to page 39)



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If I Were a Church Treasurer

Charles H. Voss*

In June 1959 I became the treasurer of the Florida Annual Conference of The Methodist Church. For more than thirty-five years I had served as the pastor of Methodist churches in Florida, and prior to that time I had been assistant cashier of a bank in West Palm Beach. As a young man I served as a member of the Board of Stewards, now called the Official Board. I have never been the treasurer of a local church, but I have had occasion to work with treasurers and to observe them in action. If I were a church treasurer, what would I do? Perhaps not much more than other church treasurers who give of their time without pay and often without appreciation. Nevertheless, there are some things, I believe, that I would do.

First, I would make up my mind to be a good treasurer who wouldn't need to feel ashamed of his work or be reluctant to allow auditors to check his books. The treasurer's office is an honorable one. Jesus had a treasurer in the company of the apostles. We would reflect upon the character of Jesus if we were to suppose that it was not a position of trust and of honor. Judas failed miserably, but that Jesus had wanted to see him be honest and faithful and to do a good job goes, I think, without needing argument. Judas could have brought credit and glory to his name as a treasurer if he had not failed to trust, love, and obey his Lord. Evidently Jesus felt the need for a man to carry the bag and to look after the business of the little group, just as churches need men and women to do so today. Judas should have been and could have been a good and faithful treasurer. Any man who undertakes to be a church treasurer should give his best to the work and be faithful to his trust.

In the second place, if I were a church treasurer I would insist on being bonded, and on having my books audited regularly by a competent auditor, preferably a certified public accountant. Some church officials feel that it is showing a lack of confidence in a treasurer to require a bond. I don't think so. I am under a large bond now and have been bonded before, and never once have I felt that it was an indication of distrust. On the contrary, I have felt

that I was honored to be placed under bond! Some treasurers are reluctant to be bonded, but there is no reason why this should be so. Perhaps it is due to the fact that some men never have been under bond and are shy of the unfamiliar. An honest man need have no fear of being bonded by a surety company, and the very knowledge that he is bonded will help him to avoid any thoughts of dishonesty.

Besides being bonded, a church treasurer should insist upon being checked in when he takes over the treasureship, and on having his books audited by a good accountant at least each year. Most denominational authorities require both a bond and an audit, and the treasurer should welcome both. They protect not only the funds of the church entrusted to him but the treasurer himself against false charges of dishonesty.

A third thing that I would do if I were a church treasurer would be to learn as much as possible about good bookkeeping practices for churches, the accounting procedures of my own denomination, and what the denominational leaders and the officials of the local church might need to know in order to be better administrators. Today many medium-size churches as well as their larger sister congregations employ a financial secretary who does much if not all of the bookkeeping and recording so that the treasurer doesn't have much to do except to sign or countersign checks. These fortunate treasurers are probably in the minority. Some very large congregations even have administrators and business managers, but this article is more for the smaller church whose treasurer must keep his own books and deposit his own bank deposits and know where the money is supposed to go, to say nothing of where it is supposed to come from!

The treasurer generally helps to make up the budget for local expenses and benevolences, and should know where the funds should be sent and to what they apply. He should know which funds are fixed amounts, which are to be prorated, which funds are salary items, which are administrative funds, and which are benevolences. A treasurer should know about the missionary work of his own denomination as thoroughly as time permits him to study it. By

*Methodist minister, Lakeland, Florida.

working with his pastor and the committee or commission on missions, the treasurer of a church can learn how to send money to denominational headquarters intelligently and with pleasure. Many pastors have trouble getting accurate and up-to-date reports from their local church treasurers. I believe that if I were a treasurer I would try to give my pastor and other administrators accurate and full information, because it is so important for the leaders of the church to have a comprehensive grasp of the finances.

Even if I could not hope to bring accounting skill and business acumen to my office as treasurer, I believe that I would try to be a healing, helpful, hopeful, and encouraging treasurer, bringing sunshine and hope to my work and to the business meetings of the church. Is it too much for a treasurer to be a radiant Christian? Is it too much for one to hope that a treasurer might be a mighty influence for mutual understanding among the members rather than a pessimist or a man who causes friction in a church? If I were a local church treasurer I think that I would want to be as fully committed to Christ as my pastor, and to use my office to the glory of God by helping to spread the sunshine of love and friendship. Thank God for local church treasurers, and especially for those faithful and sunny men and women who are indeed the salt of the earth!



SERMON REQUESTS

(continued from page 31)

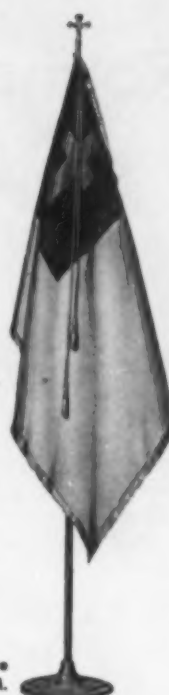
Section B	
Single Sermons	
Requests	
19	Why Tithe?
26	The Crowds Around the Cross
40	The Christian and the World of Unbelief
42	Can God Use Me?
46	What Can We Believe About Prayer?
46	What Can We Believe About the Presence of Christ?
48	Christian Family Living
60	How Can I Be Happy in My Christian Experience?
61	How to Be a Christian in the Modern World
65	The Problem of Mixed Marriage
66	Religion and Mental Health
67	Should a Christian Worry?
67	Putting Faith to Work
68	What Can We Believe About the Future Life?



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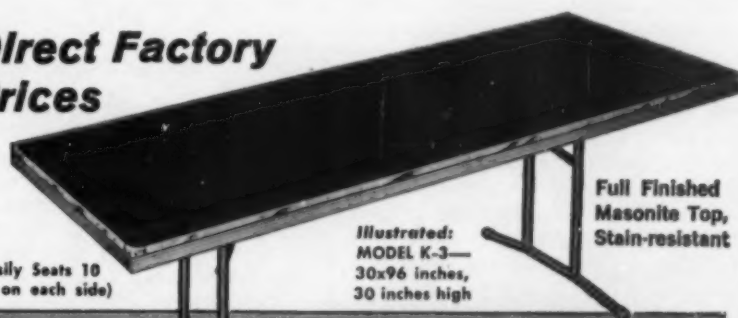
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Roundup of the 1961 Church Architectural Conference

Geraldine Sartain*

A new era in church architecture is dawning. Across the American landscape, churches of good contemporary design are beginning to rise. They are functional and beautiful but also interpretive of the lasting values of Christianity.

They are modern in form. They make use of today's new remarkable materials. At the same time they speak as eloquently for today's living religion as did the medieval gothic cathedral for its epoch.

This was the most significant conclusion to be drawn from three days of around-the-clock discussion at the twenty-first National Conference on Church Architecture, held in Pittsburgh on April 18, 19, and 20, 1961.

Co-sponsors of the annual conference were the Church Architectural Guild of America and the National Council of Churches' Department of Church Building and Architecture. Local cooperating bodies were the Pittsburgh Area Council of Churches, Pittsburgh Chapter of American Institute of Architects, and the Pittsburgh Architectural Club.

Not every one among the twelve hundred architects, artists, and church building specialists at the conference agreed with this analysis. But even those experts who deplored the "monstrosities" which they felt were being erected here and there conceded that some designers are creating outstanding contemporary edifices that reflect what the churches believe.

Conference leaders noted that this year's sessions clearly demonstrated that church architecture has taken a giant step since the time when the great question was modern or traditional. That battle has been won by the modernists, although some traditional churches are still being built. The area of struggle today has shifted to the question of how to make today's designs reflect what the churches really be-

lieve and the way by which they teach it.

Two main speakers, an outstanding Pennsylvania churchman and a well-known Minnesota architect, pinpointed in similar words what is needed to produce inspired church architecture. Simply put, it is the love of God in the heart of the designer.

Dr. Theophilus M. Taylor,¹ professor of New Testament at Pittsburgh Theological Seminary, who happens also to be a graduate architect, phrased it:

When the native gifts of an artist are brought under the inspiration and control of the divine Spirit, church buildings will be designed and produced which will suitably express before the world what the church is meant to be in the purpose of God.

Edward A. Sovik,² Northfield, Minnesota, architect, put it this way:

If we want buildings that reflect the love of God, we shall have to have designers and building committees whose minds are warmed and whose spirits are consumed with the passion and compassion of Christian love. This is not work for lukewarm hearts.

Aside from studying intensely today's revolution in the billion-dollar-a-year church building industry, conferees drawn from every state in the Union and Canada held their annual business sessions. The Church Architectural Guild of America elected a new president, honored a leading churchman with the coveted Conover award, presented its first honorary membership to another church leader, named thirteen church buildings across the nation for top architectural honor awards, and chose two art pieces in the ecclesiastical art exhibit for first and second prize in that category and twelve others for honorable mention.

Anthony Ferrara, of Washington, D.C., award-winning architect of international reputation, was named president of the guild, succeeding H. Walter Damon, of Youngstown, Ohio, who served the last two years. Other officers elected were Milton L. Grigg, Charlottesville, Virginia, vice-president; Walther J. Wefel, Jr., Shaker Heights, Ohio, secretary; and P. John Hoener, St. Louis, Missouri, treasurer.

The new president is a member of the firm of McLeod and Ferrara, which designed the new American embassy building in Brasilia, the futuristic capital of Brazil. The design of the Augustana Lutheran Church in Washington, D. C., earned Mr. Ferrara several national professional awards. He also designed other notable churches in and around the nation's capital.

The Conover award, representing the highest distinction bestowed on an individual by the nation's church architects, was presented to the Reverend Edward S. Frey, River Edge, New Jersey, for "excellence in fostering spiritual values in the creation of ecclesiastical edifices." Mr. Frey is executive director of the Department of Church Architecture, United Lutheran Church in America.

He is recognized as an authority on church architecture, and his manual on the subject is used more widely by Protestant churches than anything else in the field, said Dr. Arland A. Dirlam, who made the presentation.

Thirteen church buildings, out of 225 designs submitted by seventy-five architects throughout the country, won top architectural awards. Seven were from the Pacific Coast states—four from Washington and three from California.

The architectural exhibit this year represented the first real breakthrough toward an expression of church architecture which may characterize the age in which we live, according to Walther J. Wefel, Jr., chairman of jurors and of the architectural exhibit committee. Although a wide range of designs were

*Staff writer, Department of Publicity, National Council of the Churches of Christ in the United States of America, New York City.

¹Dr. Taylor's address will appear in a later issue.

²Mr. Sovik's address appears in this issue.

shown this year, from traditional to "far out," contemporary architecture appears to be emerging as a solid style illustrative of the times, he said.

Following are the award-winning designs:

Bellevue Presbyterian Church,
Bellevue, Washington
Architects: Mithun, Ridenour &
Cochran, 850-106th Avenue,
N.E., Bellevue, Washington

Church of the Holy Family,
Orange, California
Architects: Theodore Criley, Jr.,
and Fred W. McDowell, 911
Foothill Boulevard, Claremont,
California

First Presbyterian Church,
Elkhart, Indiana
Architect: Harold E. Wagoner;
associate architects: Wiley &
Miller, Suite 1700 Architects
Building, Philadelphia 3,
Pennsylvania

Unity Church of Truth, Seattle,
Washington
Architects: Young, Richardson &
Carleton, Central Building,
Seattle 4, Washington

St. Vitus Church and Rectory,
New Castle, Pennsylvania
Architect: P. Arthur D'Orazio,
1005 Belmont Avenue, Youngs-
town 4, Ohio

Episcopal Church of Our Savior,
Elmhurst, Illinois
Architects: William Cooley and
Edward Borre, 532 Busse High-
way, Park Ridge, Illinois

Fairlawn Lutheran Church,
Akron, Ohio
Architects: Wefel & Wefel, 17405
Scottsdale Boulevard, Shaker
Heights, Ohio

Prince of Peace Lutheran Church,
Charter Oak, California
Architects: Maul & Pulver, 245
West Badillo Street, Covina,
California

First Church of Christ, Scientist,
Riverton, New Jersey
Architects: Petty & Croft, Moores-
town, New Jersey

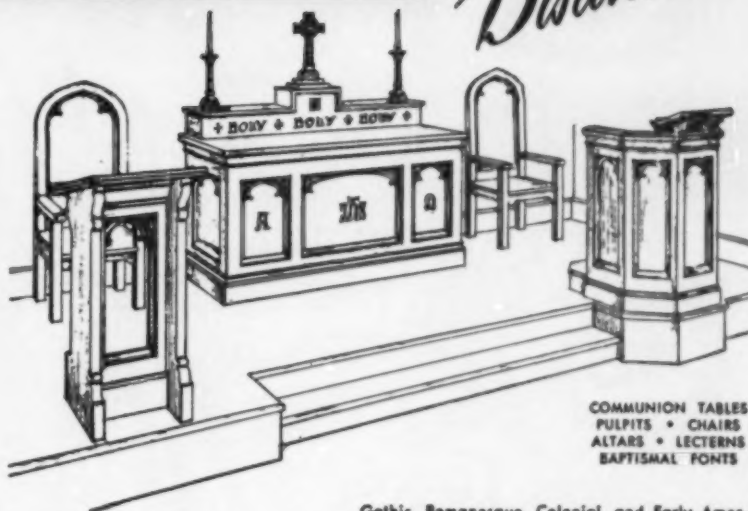
First Methodist Church, Mount
Vernon, Washington
Architects: Durham, Anderson,
Freed, 1100 Denny Way, Seattle
9, Washington

St. Paul's Episcopal Church,
Mount Vernon, Washington
Architects: Durham, Anderson,
Freed, 1100 Denny Way, Seattle
9, Washington

(turn to page 38)

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Confirmation The Year Around

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H. L. Williams

Your confirmations are vital in keeping youthful vitality in your church. Your confirmation classes permit you to interest youth at a time when church membership and attendance can be built into a lifelong practice. In addition, you can encourage parents, through their children, to renew Christian habits and attitudes. Your confirmations, then, are doubly important to you.

Timing is a factor in your planning to fit confirmation each year into a busy church activity schedule. Many churches use Palm Sunday as the day confirmands are welcomed into church membership, the time when special emphasis is being placed on Christian devotion and dedication.

Other churches feel that the Advent season is an ideal time to develop habits of Christian emphasis. Interest and excitement in Christmas developed by stores and businesses can be channeled into increased understanding of church history and purpose.

Still other churches find the post-Easter and Pentecost seasons can best be utilized for training confirmands. This gives the pastor full time during Lent to concentrate his efforts on present church membership.

Recent thinking on confirmation scheduling is to hold classes during summer months. Students have more time to devote to study and are kept active when it is easy to vacation from church, too. Classes renew church interest during a time in their lives when boys and girls can easily lose the "church habit" to the increased participation in extracurricular activities. Confirmation is held early in the fall, usually in September, and helps keep church attendance high throughout the fall and winter seasons. This encourages confirmands to be active in their new church membership at a time when so many church activities are in progress.

With scheduled classes for instruction, it is important to maintain interest and provide incentive for confirmands to complete their training. Confirma-

tion robes, symbolic of purity of purpose and simplicity of adornment, add a sense of spiritual belonging, a pride of accomplishment. Collegiate Cap and Gown Company has found that the confirmands look forward to wearing robes, so that measuring them at the first or near the first of the classes provides a "carrot" toward more successful completion. Your confirmation classes will present a striking appearance in their white robes, attractive and dignified—an inspiration to parents and church members on Confirmation Sunday. White is the favorite color for confirmation robes by a wide margin, according to Collegiate, one of the largest suppliers of confirmation robes. A few churches use a color such as royal blue or maroon for boys and white for girls, but the use of all white robes is becoming increasingly popular.

Parents, too, favor the use of confirmation robes as a savings compared to purchasing a special confirmation suit or dress. Many times the dresses are white and are not used much other than for confirmation. Robes are easy to order with handy measurement forms. They come boxed individually with each person's name on his box for easy distribution and return.

You are constantly seeking added church emphasis—greater membership and more wholehearted participation in church activities. In a growing country, we need to do everything possible to grow spiritually as individuals and as churches in greater proportion to population increases.

Renewed attention to confirmations is revitalizing many churches throughout the United States.



1961 CHURCH ARCHITECTURAL CONFERENCE

(continued from page 37)

Additions to First Presbyterian
Church, Oakland, California
Architects: Reynolds & Chamberlain, 3833 Piedmont Avenue,

Oakland 11, California

Church House, First Presbyterian Church, New York City

Architect: Edgar Tafel, 14 East Eleventh Street, New York 3, New York

Last year only 25 examples of ecclesiastical arts were displayed, but this year 118 exhibits of fabrics, metal work, ceramics, paintings, stained glass, and other arts and crafts were shown. Mrs. Henry Willer, Philadelphia, wife of the ecclesiastical arts committee chairman, called this one of the finest collections of ecclesiastical art, outside of museums, ever gathered together at one time.

The 1962 meeting will be held in the Sheraton-Cleveland Hotel, Cleveland, Ohio, on March 19, 20, 21, and 22.



WHAT YOU CAN DO FOR SENIORS

(continued from page 33)

nonentity, an invisible man. His hobbies, interests, prejudices, and preferences are the same, perhaps more intense than in former years. He is a human being! His tolerant wisdom will enrich the young people who visit, especially if they have no aging relatives in the home or living nearby. The old-fashioned home, with three or four generations under one roof, bred a sense of stability and continuity in the young, such as is not done nowadays in this independent, nomadic existence where aging, sick relatives are tucked away into nursing homes.

What Trinity is doing for its senior members any church can do, on a smaller or larger scale. If a new building is planned, recommended reading is the article by William Kincaid Newman entitled "Church Planning for Our Senior Citizens" which appeared in the May 1960 issue of *Church Management*. This will furnish a virtual blueprint for a room for the older members—a room all their own.

If your church has no such program, it is strongly urged that you organize one. The entire congregation will benefit, and you will be blessed.



NEW VISIONS FOR CHURCH BUILDERS

(continued from page 27)

the disciplined, the mystic and the lucid, the subtle and the vigorous.

But it means more, fundamentally—

something about the men who build churches, because the buildings will inevitably reflect their character. If we want buildings that reflect the love of God, we shall have to have designers and building committees whose minds are warmed and whose spirits are consumed with the passion and compassion of Christian love. This is not work for lukewarm hearts.

In summary, then, it seems to me that the burden of the work set forth before church buildings reveals itself in a number of categories. First, the churches must show that the church is alive in the twentieth century. Second, they must

be good buildings according to the best of general architectural criteria. Third, they must reflect a relationship to theology. Fourth, they ought to add vitality to the liturgy. And, finally, they should be illuminated by the mind of Christ.



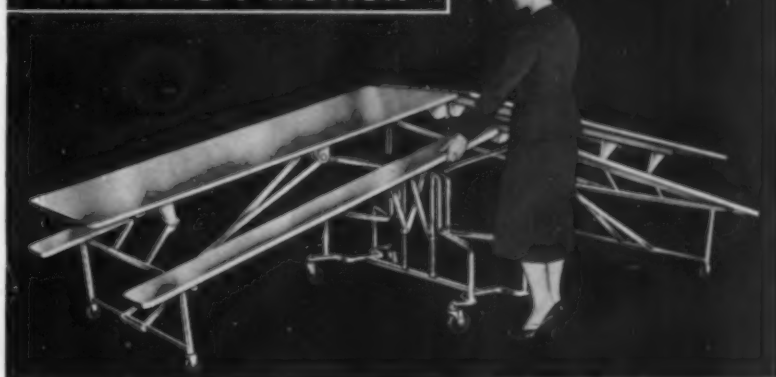
THE PREACHER HINTED AT RESIGNATION

Then, yes—men flocked around him
And women—yessers, too.
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Leslie Conrad, Jr.

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Priming the Preacher's Pump

David A. MacLennan*



Are there too many messages? Are we and our fellow citizens on this buzzing planet deluged with appeals, exhortations, preachments? It is possible. Professor Ken Macrorie, Department of English, Western Michigan University, thinks we are receiving too many messages. Preachers are on the transmitting end of one communication system, but preachers are on the receiving end of the myriad messages described by Professor Macrorie in a recent article in *The Reporter* magazine (July 20, 1961). He speaks of radio stations broadcasting twenty-four hours a day, of television programs which include culturally superior items along with the mediocre and the inferior. There are too many good messages for a person to take; there are too many bad messages. Then there are the messages in print—in hard-cover books, in paper-back books, in magazines, in newspapers. Listen to the complaint:

Too many messages, and these are only the mass communications. My world stuffed with messages. They hurtle at my door and pile up on the stoop, swirling out with a gust of wind to litter the entrance. The entrances of my mind are littered, with bad and with good. Every message that comes in lessens the chance of every other message. I cannot stand the flood of print and sound and picture.

Why are there "too many messages"? Why does this thoughtful teacher feel we are living in a "message-drowned world"? It is because the profusion of all kinds of messages "increasingly distract us from first-hand experience" and "scatter our brains." Bombarded incessantly by messages, we have too few "moments of space and quiet that restore our souls." Here are sentences which may suggest a message:

We cannot discover the exits from our thruway. We speed along, the din of messages beating upon us as we sit in what we call the driver's seat. Of course the world of tree and stream and cloud is right there, but it blurs beyond the billboards as we drive by, and we can no longer hear its silence.

Have you preached on "hearing the silence"? "Where Is the Exit From Our Thruway?" (In California the word would be "freeway.") We should listen to the messages of our statesmen, of our national and world leaders. We must listen to what both Mr. K's have to say, for their words may be words of life or death. We must also listen to the "still small voice" of One who is still Lord of history and Savior of men.

Too many messages? Undoubtedly. But this does not mean that the message of the gospel is less needed, or should be muted. Indeed, because there are too many messages, the messages of God's Word must be proclaimed continuously, clearly, convincingly. By this message all other messages are judged. Through the message of Christ, confused and sinning men are given direction, forgiveness, hope, power—all that the Bible means by salvation. There can never be a moratorium on Christian preaching. Every preacher of the gospel of Christ may say, as the Apostle Paul said in his defense before King Agrippa, "To this day I have received help from God himself, and I stand here as a witness to high and low, adding nothing to what the prophets and Moses foretold should take place, that is, that Christ should suffer, that he should be the first to rise from the dead, and so proclaim the message of light both to our people and to the Gentiles." (Acts 26:23, J. B. Phillips translation.)

Sermon Seeds

Five sermon suggestions follow. These are based on the scripture pas-

sages indicated for five consecutive Sundays in the Christian year. These particular lessons are in the Lectionary of the Church of South India. Many of us do not use a lectionary or pericope, but it is interesting to note that many service books of so-called nonliturgical denominations contain one or more lectionaries, or series of lessons, for all Sundays of the year. I found the Church of South India's lectionary in the publication of our Congregational brethren of England and Wales, *A Book of Services and Prayers*. (Independent Press, Ltd., Memorial Hall, London, E. C. 4, England. Price, 13 shillings and sixpence, or approximately \$1.85 in U.S. currency.) The Sundays are those known as the eighteenth through the twenty-second Sunday after Pentecost. In other lectionaries and church year calendars these Sundays are listed "after Trinity."

I

Are We Really Free? Exodus 3:7-10; Romans 8:18-25; Luke 14:1-6. In Africa, in Asia, in South America, in North America, in Europe—everywhere—men and women long to be free; free from tyranny, from fear, from hunger, from war. True, there is what a great psychologist, Erich Fromm, called "flight from freedom." Human beings at times seem to prefer slavery of one kind or another to taking the risks of responsible free persons. But whenever men and women know the realities of slavery and glimpse the meaning of freedom, they vote for freedom, at least in their souls. Here in the Western world we rightly boast of freedom. It is ordered freedom, freedom within the limits of just law. As Christians, we gratefully acknowledge the freedom wherewith Christ makes us free. This is the first fact in any discussion of moral and spiritual freedom:

(1) God desires us to be free. This is the message of the Old Testament books dealing with the liberation of ancient

*Minister, Brick Presbyterian Church, Rochester, New York. Instructor in homiletics, Colgate Rochester Divinity School.

Israel. "Then the Lord said, 'I have seen the affliction of my people who are in Egypt, and have heard their cry because of their taskmasters; I know their sufferings, and I have come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land to a good and broad land, flowing with milk and honey. . .'" (Exodus 3:7, 8.) What God did for the ancient Hebrews through Moses he has done for his new Israel, all who respond to his action and love, through Jesus Christ. As Lincoln realized a century ago, God wills that all his children shall know freedom. Good as well as bad people usually suffer when a nation moves toward freedom, but no force can withstand their march to their promised land.

(2) We who enjoy precious freedom in a democratically ordered nation deeply yearn for personal freedom. This kind of freedom is not the abolition of all restraints upon our so-called natural drives or appetites. It is not the license of an anarchist or the apparent freedom of an outlaw. But we would like to be truly free to realize our highest possibilities. We would like to be at liberty from our selves when our selves seem to be in a state of civil war. As Paul wrote in his letter to his fellow Christians in Rome, ". . . even we, to whom the Spirit is given as first fruits of the harvest to come, are groaning inwardly while we wait for God to make us his sons and set our whole body free." (Romans 8:23, New English Bible translation.) Paul thought of man, not as a disembodied spirit, but as spirit and body. Complete redemption would include the redemption of the body. As we might say, it would mean that our body will no longer be an instrument of sin or victim of decay; it will be a spiritual body equipped and ready for the life of a spiritual man. Let a person realize the truth of God's redeeming power and he will share Paul's hope. As Professor William Barclay points out in his study Bible, ". . . to Paul life was not a despairing waiting for an inevitable end in a world encompassed by sin and death and decay; life was an eager anticipation of a liberation, a renovation and a re-creation wrought by the glory and power of God."

(3) Do we have this freedom? Are we truly free? Here the preacher might do well to spell out what Christian freedom includes. Certainly it would mean liberation from guilt through accepting God's forgiveness. It would mean release from fear not only of our past but of our present and future. "Perfect

love casteth out fear." It would mean freedom to love and to be loved. It would mean that we would be free from what theologians and philosophers call "legalism"—being bound to a set of laws, to a chain of prohibitions and negations. "Love and do as you please," said St. Augustine. To love in Christ's spirit, to love the things Christ loves, is surely to do what he would have us do. And such love brings glorious freedom. Is this what Jesus tried to teach his critics who censured him for curing a sick man on the Sabbath day? For the free human being it is always right to

help another. (Luke 14:1-6.)

II

What Is Top Priority Now? Deuteronomy 6:1-5; Ephesians 2:4-10; Mark 12:28-34. A sermon on the first commandment may well use the gospel record of the interview Jesus had with the lawyer. You may prefer to begin with some such contemporaneous illustration as that of "A Raisin in the Sun," in which Beneatha, the rebellious daughter of the devout Negro mother, protests against having God brought into every situation. "What has God to do



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with it?" she asks. Others beside this ambitious, resourceful, and embittered girl feel that if there is a supreme Power, he or it is irrelevant to today's world and oblivious to their personal needs. For Christianity, for biblical religion, for millions of persons in our increasingly secularized and irreligious world society, God has everything to do with our human situation. A sermon on God may well follow the simple pattern or structure built around the questions, Why? What? How?

(1) Why is God the priority in our kind of world? Every man will frame his answer according to his understand-

ing of God, and his experience of God. God is the priority because (a) the fact of God makes sense of an otherwise completely mysterious and ambiguous universe. (b) God is essential to believing that what should be in personal and corporate life shall be. To believe that all is the result of the accidental arrangements of atoms is to be denied the hope that truth, goodness, love, beauty, justice, shall prevail. (c) God alone enables a person to bear the burden of himself, to assure him of forgiveness and acceptance, to support him in defeat and grief, to give him the companionship of one stronger than

any man, more tender than any woman.

(2) What kind of God is the God who is the first and the last word about everything? Here a recital of the biblical doctrine of God is indicated. God is One. (See Deuteronomy 6:1-5.) God is the God and Father of our Lord Jesus Christ; he is the Christlike Father. (Luke 11:1, etc.) God is love. (See 1 John and John 3:16.) God's self-revealing and self-giving in Jesus Christ assure us that he is infinitely greater and better than anything anyone can say about him. He takes the initiative. "Before I called, thou didst answer." "We love because he first loved us." It is his perfect will that not one of his children shall perish. He stoops to our weakness.

(3) How do we know God, and thereby know that he is the One without whom we cannot live? the One with whom we have dealings? the One in whom we live and move and know who we are? We do this most effectually by confiding ourselves to God in Christ. (a) By placing our whole trust in him. (b) By living as if all that the supreme authority taught and demonstrated concerning him—Jesus Christ—is true. "If you will do his will, you will know of the doctrine." (c) By going where he is most likely to be found—to the place of meeting, of worship, of prayer; by exposing ourselves to the living Word which confronts us in the Bible; by engaging in those acts and by adopting those attitudes of which the highest we can conceive would approve. Reading which should help and which may furnish illustrative material and strengthening insights for this kind of sermon will be found in Bishop Stephen Neill's little book *The Christians' God*, and in Dr. Harry Emerson Fosdick's recent *Dear Mr. Brown*. The late Professor Donald M. Baillie has excellent expositions of the Christian doctrine of God in *Out of Nazareth*, in the lectures which follow the sermons in this volume. Note particularly the chapters "Man and the Unseen World" and "The Doctrine of the Trinity." See also his clear, Christian sermon "God in Christ and God in Our Fellow Creatures." (Texts are John 1:18; 1 John 4:12.)

III

Do We Need Forgiveness? Scripture passages: 2 Kings 5:1-14; Ephesians 2:4-10; Mark 2:1-12.

Do we need forgiveness? Some of our contemporaries feel that what we need is adjustment to our failures, whatever they may be. Others feel that if we need it and God exists, then we shall have

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it, we do have it. Still others would say that while we may need pardon, the only kind we shall ever experience is that granted us by the person or persons we have hurt, and that which we give ourselves. In the gospel story of the paralyzed man brought to Jesus by the patient's loyal friends, certain truths are underscored.

(1) Much of our trouble is due to a sense of guilt. Patient and friends and spectators at this "clinic" of the Master expected that Jesus would deal with the paralysis but not by dealing with the man's spiritual condition. "My son, your sins are forgiven," said Jesus with the insight which uncovered the relation of the physical distress to a spiritual disease. No one would claim that all sickness has moral factors contributing to it. But few would deny that emotional and spiritual distress can affect our bodily functions and general health. Who does not know what it is to have a sense of guilt? Not necessarily morbid or neurotic guilt, but what some would call existential guilt feelings; from being involved in the misery, the war climate, the injustice of our human situation? Scan the newspaper headlines; listen to the telecast news; look into your own heart. Is there nothing for which we need to be forgiven?

(2) Deep forgiveness must come from God. Human beings must grant forgiveness to each other, but the ultimate source of pardon is beyond human beings. Some of the lawyers who were shocked at Jesus' assurance of forgiveness were at least right in saying, "Who but God alone can forgive sins?" (Mark 2:7.) Their blindness and mistake consisted in failing to realize that in Jesus Christ, God was actively present, forgiving the patient's sins. "There is forgiveness with thee that thou mayest be feared," says the Bible. And we would add "and that thou mayest be loved."

(3) God's forgiveness is his gift. We do not deserve it, and we cannot earn it. But we can take it as our lives are open, and our minds and wills changed from love of the evil way to desire for the more excellent way. "It is by his grace you are saved . . . through trusting him; it is not your own doing. It is God's gift, not a reward for work done. There is nothing for anyone to boast of. For we are God's handiwork, created in Christ Jesus to devote ourselves to the good deeds for which God has designed us." (Ephesians 2:6-10, New English Bible.)

(4) God's forgiveness becomes real and accessible as we keep Jesus Christ and his Cross steadily in sight. Like the



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pilgrim in Bunyan's classic, *Pilgrim's Progress*, it is when in imaginative faith we take our place on "that little place ascending"—Calvary—that the burden of our sins rolls away and we see them no more. Then we "devote ourselves to the good deeds for which God has designed us." We ourselves, with so much forgiven, become forgiving, loving, and engage in Christ's work. No sermon on this central truth can fail to be enriched by the use of the simple gospel hymn "There is a green hill far away."

IV

The Wretchedness and Greatness of the Church. This is the title given in the Lectionary of the Church of South India. Scripture passages chosen are Amos 3:1, 2; 1 Corinthians 3:10-17; Mark 8:27-35. In North America the church has attained a new high in prestige, popularity, prosperity. Every new neighborhood has a church or churches. Six out of ten citizens know the church to which they belong. True, the Christian church is a minority in today's world, but it is a powerful minority. What is God's view of the church as this may be learned from the Bible, and from the church's experience since the Bible was completed?

(1) The church is wretched. First, because, as Amos discerned, God's Israel, his people, have been delivered and loved and known, but in spite of this deliverance, intimacy, and love it has been too much like those outside the covenant. Next, as in the case of Simon Peter and his protest against the Messiah's suffering and dying, the church, represented by you and me and persons such as we are, has too often thought as unredeemed men think, not with the mind of Christ. When Jesus spoke of his sufferings and death and resurrection, "he spoke about it plainly. At this Peter took him by the arm and began to rebuke him. But Jesus turned round, and, looking at his disciples, rebuked Peter. 'Away with you, Satan,' he said; 'you think as men think, not as God thinks.'" (Mark 8:31-33, New English Bible.) The preacher will confess the wretchedness of the church today. No one knows the church's weaknesses, infidelities, sins, as accurately as those who have given themselves for the service of Christ and his kingdom through the church. But the indictment of the church which churchmen can make—her complacency in the face of desperate need; her concern with keeping the machinery running; her cowardice when great issues such as those of racial fellowship and war and political

and social crimes are concerned; her dilution of the gospel of Christ to win members and make subscribers; her many divisions in contradiction to our Lord's prayer and the need for united witness—is not the whole story.

(2) There is the greatness and the glory of the church. (a) The church is God's building. (1 Corinthians 3:10.) We belong to something more than an organization or a human institution. As the character in one of De Maupassant's stories said after he saw the corruption of the old mother church in Rome, "It must be divine, to have survived its own corruption and weakness." God is her architect. (b) The church has glory because of the splendor of Christ who is the foundation upon which the entire structure rests, who is the source of the church's life and power. "There can be no other foundation beyond that which is already laid; I mean Jesus Christ himself." (1 Corinthians 3:11.) (c) The church is glorious because God in Christ has chosen her to be the instrument of world redemption. No other institution is equipped to do what the church can do: to mediate God to men, to release and transmit his truth, to demonstrate in the *koinonia*, the Christlike fellowship, God's love. "I love thy Church, O God." President Timothy Dwight of Yale, who wrote the hymn in which this sentiment is memorably expressed, knew the wretchedness of organized Christianity, but he also knew the great God who was the builder and maker of the church, and he obeyed Christ who loved the church and gave himself up for her. It is to this redemptive community that we belong. "Rise up and help God make her great."

If this theme is used as a meditation on World Communion Sunday, the preacher may wish to speak of the church's greatness in being not only "trans-human" but supra-national and world-encircling. World Council of Churches' meetings in New Delhi, India, offer illustrations in literature available.


V

Greater Than Atomic Power. What is greater? The power of dynamic faith. Without faith there would be no atomic power; no men and women who believed that the atom could be split, its incalculable power harnessed to earth's uses. Without faith, without confidence in the rocket, the missile, no man, however well trained and disciplined, would commit himself to a capsule to be hurled into space at tremendous speed. Scripture suggested: Genesis 15:1-6;

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Hebrews 11:32-40; John 4:46-54. The last scripture offers fresh, dramatic sermon material for pulpit teaching on the power of faith. The translation in The Amplified New Testament (Zondervan Publishing House, Grand Rapids, Michigan) seems most helpful. This is the story of the royal official's desperate appeal to Jesus to cure his son. "The king's officer pleaded with Him, Sir, do come down at once before my little child is dead! Jesus answered him, Go in peace; your son will live! And the man put his trust in what Jesus said and started home. But even as he was on the road going down, his servants met him and reported, saying, Your son lives! * * * And he and his entire household believed—they adhered to, trusted in and relied on Jesus."

(1) Christian faith is trust and reliance on Jesus. (John 4:53.) Faith includes assent to a statement of belief. But dynamic faith is commitment, confidence in, reliance on, a person. Christian faith is trust and reliance on Jesus Christ, and in the God who draws near to us in Christ.

(2) This faith is the most powerful force known. It can link our little lives with the infinite life of God. It can open a channel through which power unlimited comes to cleanse, to heal (as in the officer's son), to enable us to do the virtually impossible. This is more than faith in faith; it is faith in God through Christ.

(3) This faith in the supreme person is not contrary to reason and knowledge, but goes beyond reason and knowledge. The Roman officer in John's account could not have had all his questions concerning Christ answered. He certainly did not have a reasonable statement available on why he believed that Jesus could heal his critically sick boy. But "the man put his trust in what Jesus said and started home." He assumed that this man spoke the truth and proceeded on that assumption. So should it be with us. Many questions will receive only partially satisfactory answers. No one will have all doubts resolved. But each of us can bet our life that Christ is right. We can believe that God's love and power respond to our simple trust and confidence. Dr. William Barclay of Glasgow has the elements of a helpful sermon on this passage from John's Gospel. He inclines to believe that this is another version of Matthew 8:5-13 and Luke 7:1-10. But he feels the differences justify treating it as an independent story. Here are his divisions, or

(turn to page 52)

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NEW BOOKS

BIBLE STUDY

OUR ENGLISH BIBLE; No Greater Heritage, by Charles Gulsan. Wm. B. Eerdmans Publishing Co. 233 pages. Paper, \$1.95.

One of the most stirring chapters in the history of Christianity is the translation of the Bible into English. The beginnings of this story go back many centuries before the birth of King James, and the New English Bible is only the most recent episode in a saga that has not yet been concluded.

The author, a South African journalist, retells this exciting story in a lively manner. He hurriedly traces the preliminary stages from Caedmon, the poet who died in 680, to the Venerable Bede, the father of English prose; to King Alfred, who translated portions of the Scriptures into Anglo-Saxon; to the dramatic period which began about two hundred years before James became king. While this is interesting reading, the heart and most of the bulk of the book are devoted to that period which began with Wycliffe and ended with the translation ordered by King James. It soon becomes clear that the real object of the author's affections is not an English Bible but rather the King James translation, and that is the major shortcoming of this book. A reader from outer space would assume that the King James version is the only English version. A few paragraphs are devoted to the half sentence sums up the developments that led to the American Revised Bible of 1901. Nothing is said about such other outstanding English Bibles as the Revised Standard Version, the Moffatt, Phillips, or Smith-Goodspeed translations or the New English Bible.

Despite this rather confined approach to the subject, the author has come up with a most readable book. This was not written for the scholar but rather for the man in the pew, and any layman seeking a history of the King James version will find difficulty laying this down once he has picked it up.

L.E.S.

THE OLD TESTAMENT: ITS ORIGINS AND COMPOSITION, by Curt Kuhl. Translated by C. T. M. Herriott. John Knox Press. 354 pages. \$4.50.

Curt Kuhl is a German theologian and Old Testament scholar. He is the author of *The Prophets of Israel* and *The Literary Unity of Ezekiel*. This book was first published in Germany in 1953. Its wide acceptance made necessary its publication in English. The reviewer has checked the German edition and finds that the translation is accurate and clear.

The Introduction is written in a clear and scholarly manner. It discusses the authority of the Old Testament, criticism and the transmission of it, problems of the canon and the literary character of it. Basic factual information is given together with descriptive generalizations for the reader. This is followed by a study of the Law (Pentateuch), consisting of the strands of tradition—Priestly Code (P), Yahwist (J), Elohist (E) and the Redaction, Deuteronomy (D), and the Deuteronomist (Dtr).

Chapter three covers the second part of the canon of the Old Testament. This consists of the Books of Joshua, Judges, Samuel, and Kings, and records episodes in the history of Israel from the conquest of the land west of the Jordan down to the fall of the southern kingdom. Chapter four covers the Books of Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets. In both of these chapters the author discusses authorship, dates, and general sources of the books.

The final chapter includes the Psalms, Book of Job, Proverbs, Books of Daniel, Ezra, Nehemiah, Chronicles, and the five Megilloth (festival roles), namely the Book of Ruth, Song of Solomon, Ecclesiastes, Lamentations, and the Book of Esther.

In brief, to the author the Old Testament is not merely literature but a testimony of piety. It is, in Paul's words, "a treasure in earthen vessels." A short appendix is added describing the Apocrypha, more properly called the pseudepigrapha. A chronological table is added to the book, which gives a review of the periods in Old Testament literature. A bibliographical list of the books found in the footnotes is included. A chapter-by-chapter bibliography is also a further source which the author gives the reader. Professor Kuhl's treatment of the Old Testament is fresh, scholarly, and clear.

W.L.L.

BELOVED WORLD, Eugenia Price. Zondervan Publishing House. 312 pages. \$4.95.

A well-written "story of God and his people." The author states her purpose is to tell the Bible story in coherent phrases to make the immensity of the Book of books become warmer and more easily understood by the average person. She has succeeded. She has used the theme of the Nature of God to limit the otherwise too vast project. The book is beautifully illustrated by Dirk Gringhuis. A good book to recommend to adults newly on the road to Christian service.

NLH.

THE PARABLES OF THE KINGDOM, by C. H. Dodd. Charles Scribner's Sons. 176 pages. \$3.50.

INTERPRETING THE PARABLES, by Archibald M. Hunter. The Westminster Press. 126 pages. \$2.50.

The appearance of these two books on the parables of Jesus will be welcomed by all students of the Bible. Both authors are outstanding English scholars in the New Testament field. Professor Dodd's book is a revision of an earlier book, which in turn was based on a series of lectures given at Yale in 1935. His basic thesis is that the parables are a decisive source in understanding the historical career of Jesus. With the exception of the last chapter, which is a theological interpretation, the author restricts himself to a scholarly and profound historical treatment of the parables.

By contrast, Professor Hunter, while relying heavily on the work of Dr. Dodd, takes an entirely different approach. The first one-third of the book is devoted to a brief survey of the methods of interpretation that have been applied to the parables during the

past nineteen centuries. In the second portion of the volume the author offers a chronological review of the parables and an interpretation of their meaning for the current generation of Bible readers. The final section is a discussion of how far the preacher should go in allegorizing or moralizing from the parables. His conclusions may surprise some preachers.

Both men agree that the earnest Christian needs to study and restudy the parables, for they put the reader in direct contact with the mind and career of Christ. As an aid to this effort, the beginner will find Dr. Hunter's book interesting and helpful. Later he may be ready to turn to the more profound work of Dr. Dodd.

L.E.S.

HISTORICAL ATLAS OF THE HOLY LAND, edited by Emil G. Kraeling. Rand McNally & Co. 88 pages. Paper, \$1.95; cloth, \$2.95.

Anyone seeking to understand the Bible will profit by having this handsome book at hand to aid his study. The editor has performed a remarkable and commendable service by packing so much information into one slender, low-priced volume. In addition to forty pages of full-color maps, the atlas includes scores of excellent photographs which illustrate the brief text. The book concludes with a seven-page chronological summary of biblical history.

The excellent contents, combined with the high quality of the printing and binding and the low price, make this a highly recommended "best buy" for the serious Bible student.

L.E.S.

ARCHAEOLOGY AND THE BIBLE, by G. Frederick Owen. Fleming H. Revell Co. 384 pages. \$4.95.

This is more than a reference work; it is an extremely thrilling adventure yarn. The author has succeeded in combining the story told by archaeology about the Bible with a fascinating account of the methods and materials of archaeology.

The book begins with a sixty-page introduction to the science and meaning of archaeology, and the remainder of the book is devoted to a survey of the discoveries made in the various biblical lands. Running through this survey is an interesting nontechnical explanation of the methodology used.

The serious Bible reader will find this to be a readable narrative and a reliable and useful study aid.

L.E.S.

THEOLOGY

THE THEOLOGY OF THE GOSPEL ACCORDING TO THOMAS, by Bertil Gartner. Translated by Eric J. Sharpe. Harper & Brothers. 286 pages. \$5.00.

This century has witnessed some very interesting and thrilling discoveries of biblical sources for New Testament scholars. No finding since the Dead Sea Scrolls has stimulated as much interest among Christian scholars as the discovery in Egypt of the second-century Gospel of Thomas. Here in this volume the distinguished Swedish

scholar Bertil Gartner presents the theology of the Gospel of Thomas.

The book is divided into two main parts. The first part gives a thorough analysis of the theology of it. Dr. Gartner examines the literary principles on which this Gospel was compiled. He carefully separates the sayings known from other sources of Jesus from those which are unique. He lists the sayings which blend New Testament and Gnostic elements. The author is convinced that the Gospel is not a literary unit but has several different traditions. Part one concludes with a study of the Lukan material in the Gospel, the relationship between the Gospel and the Gnostic view of Scripture, and the relationship between the Gospel and the Oxyrhynchus sayings of Jesus.

The theology of the Gospel of Thomas is studied through the 114 "sayings of Jesus." Here the author discusses the Gospel's views of Jesus, the world, man, and the kingdom of God. Dr. Gartner shows the very negative attitude toward the world which this Gospel emphasizes. The date and the place of origin of this Gospel are discussed in an epilogue. There is also included an index of sayings in this Gospel. The general index includes names, places, and biblical sayings. The author succeeds in a very clear and scholarly manner to present to the American biblical student a very useful book of early Christianity.

W.I.L.

THE THEOLOGY OF THE CHRISTIAN MISSION, edited by Gerald H. Anderson. McGraw-Hill Book Co., Inc. 341 pages. \$6.50.

The wisdom and fairness exhibited in these twenty-seven essays, on a most vital and thorny subject, reflect much credit to Professor G. H. Anderson, the editor. The climate of our day, for whatever reason, has reduced the *odium theologicum* to a sort of salted amiability, but the skill of book-binding in bringing opposite views together can hardly be expected to heal the ecclesiastical rifts of long standing.

When one-third of the total missionary endeavor does not cooperate with either the World Council of Churches or the International Missionary Council, and the Catholic-Protestant hiatus is ever with us, it becomes embarrassing to promote the existence of Christianity as if it possesses a single character.

There is no attempt in this book to gloss over the serious differences that confront the mission field. Such problems as polygamy in Africa, the resurgence of the non-Christian religions, the general confusion of the modern world, and especially the estimate of other great religions, must be confronted honestly. Toward the last-named it is recorded that only stalemate, rather than agreement, has been reached.

On the issue of syncretism, Professor Hendrik Kraemer has come to be regarded as the Athanasius. His collaboration here, however, is reduced to a letter of twelve paragraphs that reeks of pessimism. He repeats his claim that syncretism is an insidious and creeping danger, "shaking Christianity to its very foundation." By and large, he continues, missions are being conducted in "an amateurish way." (The italics are his own!) Dr. Karl Barth, whose convictions on other religions are much the same, contributes the exegesis of the Great Commission (Matthew 28:16-20). It is, incidentally, at odds with most contemporary expositions.

Some readers, including the present reviewer, will find relief in noting that the majority of the essayists, equally devoted to the enterprise of mission, with equally wide experience, are traveling in the wilderness



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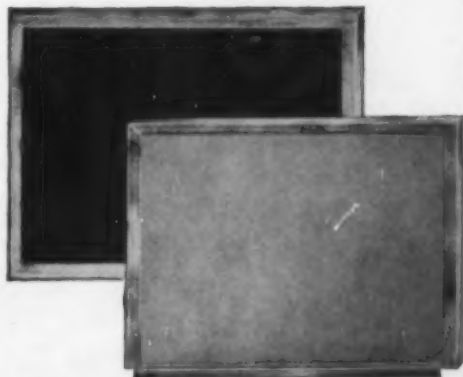
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W.P.L.

THE THEOLOGY OF ST. LUKE, by Hans Conzelmann. Translated by Geoffrey Buswell. Harper & Brothers. 235 pages. \$5.00.

This book has been widely read on the Continent. It is now available to English readers through an able translation. Its author is professor of the New Testament at the University of Zurich.

There was a time when the Gospels were studied primarily for a knowledge of the life and teaching of Jesus. In recent years they have been examined primarily as source material for a knowledge of the faith and practice of the early church. Professor Conzelmann, in this study of the theology of the Gospel of Luke, believes that it was written at a crucial time in the history of the early church. He believes that the second coming of Christ was delayed and that the church was forced to come to terms with life in this world. As a result, the Gospel of Luke was written to give the Christians a new understanding of God's plan for this world and for the church.

Dr. Conzelmann divides his study of the Gospel of Luke into five parts. Part one discusses the geographical elements in the writing of the Gospel. Luke's eschatology is next studied in detail. God and redemptive history is the theme of part three. What the author calls "the center of history" constitutes his analysis of Jesus Christ—his titles, his place in history, his teachings, and his resurrection. Here Dr. Conzelmann points out that if we are to understand Luke's view of Jesus' relation to the world, we must draw the following distinctions: (a) His position over the world today, seated at the right hand of God; (b) the position he took up himself during his earthly life; (c) his future position as judge. Part five discusses the church, the message of the church, and man as the recipient of salvation.

The author's study of Luke's theology is not dependent on any particular literary theories about the Gospel. He follows the main insights of form criticism. Without doubt this is one of the most important New Testament studies to appear during the postwar years.

W.L.L.

SEARCHLIGHTS ON CONTEMPORARY THEOLOGY, by Nels F. S. Ferre. Harper & Brothers. 241 pages. \$4.50.

This is the sixteenth book written by the Abbott professor of Christian theology at Andover Newton Theological School. It is a book based upon papers, lectures, and addresses given by Dr. Ferre on many subjects. The core of these sources is the thinking on contemporary theology, philosophy, social theory, biblical interpretation, and education. It is a book which can be read as a whole or by sections.

There are five main sections. The first part deals with the place and power of theological language. Here the author discusses myth, symbol, the paradox and analogy in theological language. He also considers the problems associated with linguistic analysis. The second part surveys the theological problems of faith and freedom. The author analyzes the general nature of faith and freedom. The relationship of God to faith is also thoroughly examined.

Many important questions concerning con-

temporary theology and the future of the Christian faith are the themes of part three. The question of whether classical Christianity can be defended is asked and answered. A very interesting digest and criticism is given neo-orthodoxy. His conclusions about existentialism are both brilliant and stimulating. The theological positions of Barth, Bultmann, Nygren, Aulen, and Tillich are most clearly presented. Dr. Ferre's criticisms are concise and clear. His use of the parable of a castle to describe theological positions of Christian thought is very thought-provoking.

The last two parts of the book give the author's views of the relationship of natural theology to the Christian faith, his position on biblical hermeneutics, the place of the Bible as source of authority, his definition of God, the nature and power of Christian experience, and the place of theology in Christian higher education.

Readers of *Church Management* who have read any of Professor Ferre's other books will want to see this one, for it forms a summary of much of his other writings. Those who are looking for a thorough survey of trends in contemporary theology will discover this book to be the answer.

W.L.L.

BIOGRAPHICAL

PLAIN MR. KNOX, by Elizabeth Whitley. John Knox Press. 223 pages. \$3.00.

The great Scottish reformer has a most sympathetic biographer in Mrs. Whitley, the wife of an Edinburgh minister who recently served as pastor of Knox's home parish of St. Giles. Despite the obvious amount of research into original sources that preceded the writing, this is not a book for the scholar, but rather for the layman who seeks to know more about the personality of the man who organized Presbyterian polity and worship. Some scholars will quarrel with Mrs. Whitley's selection of the dramatic year 1513 as Knox's birth date, and they may question her emphasis in depicting Knox primarily as a proponent of equality rather than a gloomy and vindictive prophet. Readers may become confused by the overabundance of proper names which tend to clutter up the book.

However, no one can question the author's sincerity or her skill as a storyteller. This is a vigorous and fascinating portrait of a Reformation figure who has been unduly neglected by contemporary writers. We are all in debt to the author who has renewed our interest in this controversial and spectacular leader. He was the central figure in the final stages of the Reformation in Scotland, and this book deserves a wide audience among all Protestants.

L.E.S.

ADVENTURES IN FAITH, by Marcus Bach. T. S. Denison & Co., Inc. 240 pages. \$3.50.

The author is connected with the School of Religion at the University of Iowa and is already well known to the reading public through more than half a dozen books across the last few years, notably *Report to Protestants* and *They Have Found a Faith*. In clear and vivid style in thirty-four chapters, the author provides stories about men and women "who have found a guiding light within their hearts and minds," as his subtitle states. Most of these men and women belong to the ranks of the laity and express an unusual discipleship, challenging the reader to do likewise in the same spirit within his own sphere of endeavor. Some of them are well known, such as Judge Luther W. Youngdahl of Washington, D. C.,

1962 Conference on Church Architecture

This issue carries not alone a report on the 1961 Conference on Church Architecture sponsored jointly by the Church Architectural Guild of America and the National Council of Churches' Department of Church Building and Architecture but one of the main addresses and pictures of award-winning churches. The 1962 conference will be held in the Sheraton-Cleveland Hotel on March 19, 20, 21, and 22. It will bring together leading architects in the field and many commercial houses that specialize in church building services. It offers a rich menu to churches, ministers, and architects who are looking forward to new church buildings or alterations. Make your plans early.

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and Craig Sheaffer of Fort Madison, Iowa; but most of them are not known outside a very limited circle. Yet all of them are well worth studying because of what they have found and expressed in the way of faith in the spiritual. Every preacher and teacher who reads this book will find graphic illustrations for his own sermons and lectures, and the rest of us will find much to help us in our daily living.

F.F.

HOMILETICS

THE ESSENTIAL NATURE OF NEW TESTAMENT PREACHING, by Robert H. Mounce. Wm. B. Eerdmans Publishing Co. 168 pages. \$3.50.

This volume deals with the *kerygma*, or the preached gospel. It traces this theme through the ancient world, John the Baptist, Jesus and the Twelve, the early church, Peter and Paul; the closing chapter discussing the essential nature of preaching. This is the type of book that is to be read with your Bible close at hand. References from many scholars are appended, which makes this a study book. Preaching is for the purpose of bringing conviction and repentance. Repentance is defined as not so much an intellectual "change of mind," but rather "a complete reorientation of the moral disposition." The Kingdom as presented in this study is not only the Kingdom of Christ but Christ himself. Jesus is the Kingdom. Thus repentance is a crucial element in the gospel proclamation, and the true goal of all valid preaching. The author further states that wherever there was vital preaching there was

either a "revival or a riot." Three elements are found in the *kerygma*, or preached gospel: (1) The proclamation of the death, resurrection, and exaltation of Jesus, seen as the fulfillment of prophecy and involving man's responsibility; (2) the resultant evaluation of Jesus as both Lord and Christ; (3) a summons to repent and receive forgiveness of sins. These are developed at some length.

The implication of this study is that in today's modern life we must accept the solemn responsibility of proclaiming divine deliverance. Its importance is that it involves the eternal destiny of all mankind. God's redeeming power must be presented through the sermon. It is here that God confronts man with a divine compulsion. This is a great responsibility, but it is also a solemn privilege, for here man is to respond in faith. "It is the inestimable privi-

lege of the preacher to prolong in time that one great Act which alone gives meaning to time." Today's great need is for men "on fire for God" who are in the truest sense the heralds of God.

L.N.L.

MISCELLANEOUS

INFANT BAPTISM IN THE FIRST CENTURIES, by Joachim Jeremias. Translated by David Cairns. The Westminster Press. 111 pages. \$3.50.

Interest in and materials for the study of infant baptism have increased during the past few decades. This small volume is written by the professor of theology in the University of Göttingen. It is in the series of books called the "Library of History and

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Doctrine," edited by Professor S. L. Greenslade who is regius professor of ecclesiastical history at Oxford.

Perhaps there is no doctrine debated through the ages more sincerely and bitterly than the baptism of children in the Christian church. Professor Jeremias begins his study with the *oikos* formula. The author shows the similarities between Christian baptism and proselyte baptism (that of converts to Judaism) and the degree to which Christians were influenced by Jewish precedents. Dr. Jeremias studies the relevant New Testament passages to learn whether baptism of children born to parents who were Christians was omitted, delayed, or done immediately. Delay of baptism in the case of Christian children was wholly unknown in the primitive church. It is not until about 329-330 that we have certain evidence of a case of Christian parents permitting their children to grow up unbaptized. There was nothing in the early church which showed there were two kinds of Christians—the baptized and the unbaptized. In short, the practice of infant baptism goes directly back to apostolic tradition. It is interesting that the author interprets Matthew 19:13-15 as a baptismal occasion.

After he has surveyed the origins of baptism in New Testament times, the author reviews the period up and through the third century. Here he finds that only two theologians—Tertullian and Gregory of Nazianzen—advocated the postponement of baptism of children. Finally, the Synod of Carthage (418) hurled its anathema against anyone who "says the newly born infants should not be baptized."

This is a very scholarly, well-written study. It includes the notes of profound scholarship for those who seek sources for important statements. Yet it is simply written and will give the layman an understanding of one of the most important sacraments of his faith.

W.L.L.

WORLD CULTURES AND WORLD RELIGIONS, *The Coming Dialogue*, by Hendrik Kraemer. The Westminster Press. 386 Pages. \$6.50.

The chief aim of this erudite work is to provide a knowledge of how the present meeting between cultures grew and to enable the reader to see how this encounter is now taking place. Two guiding ideas dominate the book; namely, that a symbiosis of culture and religion belongs to the essence of Asian culture-religion, and that Western culture is entering on a new lease of impact. Writing from a Christian standpoint, the author maintains that the central issue in the coming dialogue will be to vindicate the personal concept of the living God as manifest in Jesus Christ.

Following the introductory chapter, the relations of Eastern culture and religions with the West are discussed. Special attention is given to nineteenth-century developments and to Christian missions. The cultural response of the East to the Western invasion is analyzed in chapters which describe how this occurred in the Muslim world, Hindu India, the Buddhist world, China, and Japan. The Western response to Eastern cultures also receives treatment. The last two chapters are concerned with the coming world civilization and the coming dialogue.

This author believes that there is now a cultural-religious resurgence, and that all religions have entered a period of lasting crisis. He maintains that in this crisis Christians must maintain open minds yet also hold in focus true issues and not surrender to false notions of tolerance. He feels that there is a need of a new interpretation of the ex-

clusiveness of Christian claims. Denying that Christianity is a philosophy, he holds that it is aphoristic because of its dimension of depth. It is sentinel faith which challenges any principle of autonomy and all forms of naturalism, monism, and humanism. It affirms belief in God as Creator, Redeemer, and consummator, and incarnated in Christ, in contrast to Eastern religions and philosophies which emphasize self-awakening and the centrality of man.

J.C.P.

GOSPEL AND MYTH IN THE THOUGHT OF RUDOLF BULTMANN, by Giovanni Miegge. Translated by Bishop Stephen Neill. John Knox Press. 152 pages. \$4.00.

Here is a penetrating and well-organized study of some of the crucial views of Rudolf Bultmann. The general problem of this study is stated in the Introduction. It is the issue raised by Bultmann's attempts to "demythologize" the gospel and to reinterpret the mythical element existentially as expressing man's understanding of his own being.

The main body of the work is divided into three parts. The first is entitled "Bultmann, Interpreter of the New Testament." This contains an exposition of his views and some critical comments by the author. Among the more incisive of these is the charge that Bultmann takes everything away from Jesus but reintroduces it through sleight-of-hand by attributing it to the community of believers. The second section is concerned with existentialism and theology. For Bultmann, Christian faith and existential philosophy have affinities but are not identical, since a true understanding of existence depends on an encounter with God. Under the heading "Myth, Religion, Philosophy," the author elucidates several meanings of myth; namely, myth as cosmology, as the representation of the divine, as religious symbol, and as intuition of the transcendent.

There is a concluding chapter on "Christ and His Benefits." A brief appendix contains a discussion of Bultmann and Roman Catholic criticism. The author asserts that in contrasting the Christ of faith with the Jesus of history Bultmann has reduced the latter "almost to the dimension of a pure geometrical point."

J.C.P.

NEVER FORGET TO LIVE, Halford E. Luccock. Abingdon Press. 238 pages. \$2.00.

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THE ETHIC OF JESUS IN THE TEACHING OF THE CHURCH, by John Knox. Abingdon Press. 124 pages. \$2.00.

Already known to many students of the Bible through more than half a dozen books on the New Testament, the author is Baldwin professor of sacred literature at Union Theological Seminary at New York City. In this little volume he warns us all against our failure to recognize "the authority of the distinctive Christian ethic, especially as a code or principle for the ordering and disciplining of our lives as individuals."

He develops his messages through five chapters under the following headings: "The Ethic and the Problem," "Ways of Escape," "Approaches to Solution," "The Ethic and the Gospel of Grace," and "The Ethic and the Life of the Spirit." A few pages at the end provide notes and indices for scriptural references and names and subjects.

F.F.

The crop of devotional books is husky this season. We do not have space to review each individual book. From the titles you can gain somewhat the appeal of the individual volumes. Perhaps you will agree with the appraisal given by Mrs. Bangham; perhaps not.

PRAYERS FOR THE FAMILY. Josephine and Christopher Bunch. Fleming H. Revell Co. 62 pages. \$1.50.

NEVER FORGET TO LOVE. Halford E. Luccock. Abingdon Press. 238 pages. \$2.00.

A BOOK OF EVERYDAY PRAYERS. William Barclay. Harper & Brothers. 128 pages. \$2.50.

PRAYERS FOR THE CHRISTIAN SERVICE. Carl A. Glover. Abingdon Press. 176 pages. \$2.25.

THE LORD'S PRAYER. W. R. Matthews. Morehouse-Barlow Co., Inc. 59 pages. Paper, 85c.

A CLOSER WALK WITH GOD. Elmer A. Kettner. Concordia Publishing House. 95 pages. Paper, 75c.

LET US PRAY. Prepared by the Committee on Public Worship and Aids to Devotion of the General Assembly of The Church of Scotland. 95 pages. \$2.00.

INSPIRING DEVOTIONAL PROGRAMS FOR WOMEN'S GROUPS. Leila T. Ammerman. W. A. Wilde Co. 62 pages. \$1.95.

LIVELY MAY I WALK. Devotions for the Golden Years. Glenn H. Asquith. Abingdon Press. 102 pages. \$2.00.

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DEVOTIONS AND PRAYERS OF JOHANN ARNDT. John J. Stoudt, translator. Baker Book House. 115 pages. \$1.50.

PRAYERS FOR ALL OCCASIONS. Minister's Handbook Series. Baker Book House. 80 pages. \$1.50.

LIGHT FOR DARK DAYS. J. Clyde Wheeler. Bethany Press. 124 pages. \$1.95.

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These are published by the Standard Publishing Foundation, Cincinnati, Ohio. The last three credit authorship to Ruth Anne Hinds.

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PRIMING THE PREACHERS PUMP

(continued from page 45)

points: (1) "Here is a courtier who came to a carpenter." The officer was no status seeker, and he was helped because he swallowed his pride and cared not what men would say. (2) "Here is a courtier who refused to be discouraged." Jesus' first response to the man's plea was a rebuke to sensation-mongers. He also wanted to make sure the man was in earnest. (3) "Here was a courtier who had faith." It must have been difficult for the man to turn away and go home with nothing but Jesus' assurance to comfort him. Faith is a case of saying "It must be true," not "It may be true." (4) "Here was a courtier who surrendered." He and all his household believed. That would not be easy at the court of Herod. But he faced and accepted facts. He had experienced Jesus' power, and he surrendered.

Parson's Book(s) -of-the-Month

• • •

One of my sermon suggestions in this issue relates to "The Wretchedness and Greatness of the Church." The book I commend to my brother ministers and to any concerned laymen is a kind of exposition of the same theme as a Christian sociologist does it. The book is *The Suburban Captivity of the Churches*, by Gibson Winter. Dr. Winter is a

faculty member of the Divinity School, University of Chicago. As his careful analysis of the present-day church proves, he is an authority in the field of social relations. In this field he earned his Ph.D. at Harvard University. Professor Winter knows the church in America, and he loves what is good and great in what he knows. But as a churchman he has a serious concern for her health and usefulness. Two out of three Americans live in cities. Yet Protestant churches have left and are leaving the heart of the cities. As our forefathers would say, the devil is operating in the cities as well as in the suburbs. But in the attractive suburbs in which Protestant as well as other churches flourish, there may be the equivalent of what an apocalyptic biblical writer called "the Babylonian captivity." Dr. Winter does not scold the nice people in nice suburbia; neither does he soothe them. Those of us whose churches are still in the inner city will find little for our comfort in this calm, careful analysis. Dr. Winter believes that just as the metropolis can be renewed, so the city church can be renewed and the suburban church with it. Only a living church, Christian in a profound, inclusive sense, can meet the appalling emptiness which is "the pressing issue of modern life." (page 75.) Churches, too, know what emptiness means, and not simply in terms of empty or sparsely filled pews. What is the answer? Reformation in the churches, "so that they can begin to minister to all parts of the metropolis and all phases of contemporary life. * * * Only a church . . . which has committed its whole life and institutional forms to a flexible missionary strategy can hope to offset these destructive forces by the fullness of Christ's presence." The church's reformation can only take place as it rediscovers and exercises her ministry and mission. "Reformation is mission." (page 176). This is a needed book, marked by anxious concern and prophetic spirit. It is an analysis and a summons which Christ's people in downtown churches and suburban churches alike must examine and to which we must respond with courage, hope, and new programs and policy.

This disturbing and enlightening book is published by Doubleday & Company, Inc. The price is \$3.50.

Notable Quotes

The Protestant minister easily becomes the number-one victim of middle-class conformity. He feels his exclusion

from the producing world and missionary task principally as an enslavement to suburban children and the hypochondria which now characterizes the middle classes. He becomes a supplement to the didy service. His scholarship, preaching, teaching, and even devotion are soon drained off into the great blob of middle-class culture, a culture which subordinates the depth and meaning of religious life to the middle-class preoccupation with children. The tragedy of this present state of most, though not all, denominational churches is the fact that many middle-class people come to church in search of the ultimate meaning of life; they, too, feel trapped with the children and the conformity.—Gibson Winter, *The Suburban Captivity of the Churches*, page 79.

The Anglican claim that its liturgy is incomparable is a silly anachronism. No liturgy can be incomparable today unless it develops in creative responsiveness both to the finest insights of historical, liturgical scholarship, and to the relevant spiritual needs of contemporary man who is trembling on the threshold of a fundamental transition in the history of the world.—Massey H. Shepherd, Jr., *The Reform of Liturgical Worship*, page 114. Oxford University Press, 1961. \$3.00.

... our European brethren sometimes criticize us for what they call our "activism," but I glory in it. As Dr. W. E. Sangster said, "I once made a journey around the world. I never once saw 'The Atheists' Home for Orphans,' or 'The Agnostics' Crippleage,' but everywhere I went I saw the Christian church caring for the destitute and needy."—Harry Emerson Fosdick, *Dear Mr. Brown*, pages 157, 158. Harper & Brothers, 1961. \$3.00.

Jest for the Parson

At Shadyside Academy in early July, Professor Kenneth J. Foreman of Louisville and I chatted about preaching. He is a most effective preacher. One of the reasons is that he salts his learning with humor. When I gave no adequate answer to his question "Why should preaching be like good coffee?" he answered, "It should be warm but not scalding, fresh and with some sweetness. There should be a little milk in it—of human kindness. It should keep people awake, and it ought to rest on good grounds, but not stay there too long!"

Clerical Gingersnaps

Leslie Conrad, Jr.*

PASTOR, AFTER YOU'VE GONE!

He called on the sick, and buried the dead;
In prayer he so oft was found with bowed head.
He seldom was down; he never was out.
But now that he's gone, folks miss heart—stout!

EVERY PARISH HAS ONE

"Oh, pastor, I'm so full of sin,
Please, on your rounds, each week drop in!"
Let's hope this shepherd knows his "ewes"—
She's out for first-rate gossip news!

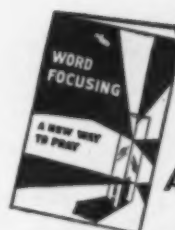
SOME DO, SOME DON'T

Ushers who know what ushering is
Are on their toes—their wheels do whiz.
Ushers who know what ushering's not
Deserve less job than what they've got!

MIS-PRONOUNCEMENT PULPITEERING

The preacher spoke of "the prevlunt Warshington fuss,"
"Inapulus, Ind.," and "a Heelicopter Bus,"
Of "prayer fer fergiveness that truly tetchted yer sol."
(I hope he soon consults old Noah Webster's vol.)

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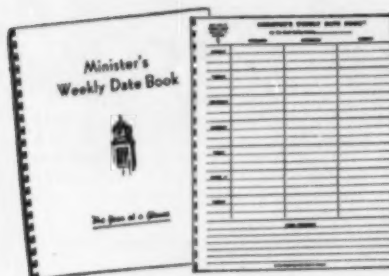
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He Learned the Hard way

We Were Both Wrong

Ian Logan*

"Most people have to be bitten by the rattlesnake," we often repeat from the wisdom of Will Rogers, I was one of those, I admit—too eager when a building program of a small church faced me. Could both congregation and pastor be wrong, but differently? Yes, I learned the hard way.

In the first place I was wrong in not investigating further a statement of the pulpit supply committee that there were no divisions and the church was a happy family. That was the "paradise" I had long hungered for, and I accepted. Scarcely had I arrived, my goods not yet sorted in the too small house hastily rented by the church for me, when I was presented with an urgent request.

The church school space was too limited. Could we immediately add on a room or two?

Being strong for youth training and more homes with young folk, I assented. Lack of experience by existing board members fouled us up in a "cost plus."

At special meetings the board studied the matter, gave the green light, secured a contractor recommended by a board member, and the congregation gave its OK. Within two months of my arrival we were tearing out an obsolete kitchen and adjacent walls and laying new foundation walls. The contractor permitted the men of the church to assist with the excavation work, and everyone felt we were keeping costs down.

A hardware merchant in the congregation offered to supply a new refrigerator and new bathroom equipment free of charge, but the plumber who was to pipe it all through, being himself a member of the church, would not touch the job unless he could supply everything. In the end the plumber won. Often as I looked in on the job, morning or midafternoon, I saw the crew leisurely spending a half-hour over a snack lunch. The work finally moved to completion.

The addition of two classrooms, a new kitchen, and inside toilet facilities was on a contract basis of \$6,500, and the board had taken steps to raise this amount in the congregation. To our

shocked surprise, the contract proved to be on a "cost plus" basis, and plumbing and construction together presented us with a bill of almost twice the original price, \$12,300. I had to conceal my feelings. A church board, green at such things, had learned too late the evil of "cost plus" and was now trying to borrow money.

At the time of my call, the pulpit committee explained that the small parsonage could be rented to a laborer but was inadequate for a minister. They offered to make a new parsonage a must and would rent something temporarily. On that basis I had accepted their call. Now it was late October, and I had been there four months. The house they had rented proved to be only a summer residence, without winter protection, and we were forced to move again. The next house had frozen fixtures and pipes repeatedly throughout the winter. By spring the owners returned from a Mexican vacation, and we had to struggle to find another place, at another increase in rental cost.

Steps were taken toward a new parsonage. Plans were sought and studied, and many sample homes were visited. A plan was agreed on by the committee and presented to the congregation. That was when it happened. A hard core of opposition presented itself, headed by the plumber's wife, claiming they had a majority with them against any building. This forced successive meetings, with the few canvassing every possible home to build up more opposition. To my amazement I learned that this opposition had been there, rebelling against the pulpit committee, prior to my coming.

Even though a contractor had been secured, there was still a storm at any gathered meeting. A majority vote was defeated later as the said "core" blocked by telephone calls each bank loan effort. The board members found themselves helpless, and the minister had to live in the third rented house until he found the wisdom to resign. The church was a two-year church, upsetting each minister by the end of two years as a rule, and this was just a new direction.

*Author uses a pen name.

But I was wrong in not first investigating thoroughly to discover the hidden division in the congregation, and I was also wrong in agreeing to the other construction before that of a parsonage. The church was no doubt wrong in agreeing to a loose contract that ended in a paralyzing "cost plus." The committee had secured a contractor for the new parsonage on a "final cost price

basis" which would have saved them much if they could have gone ahead. Later the Conference required them to provide a house for a minister before one could be called, and they purchased an inadequate, newly constructed house and called an unordained man on a small stipend.

Perhaps my story will save some brother minister.

Write That Letter Now

Henry H. Graham*

When someone wrongs you, or you feel that he has, and you are about to explode in anger as a result, sit down and write him a letter. Put all of your thoughts down on paper. Tell him off in no uncertain terms. Give him both barrels. Make a list of everything you dislike about him and put it all in black and white. Omit nothing. Tell him you will never speak to him again or have anything to do with him.

Then don't mail the letter. Instead, tear it into bits and throw it in the wastebasket. It has served its purpose. You have let off steam. You have, in the vernacular of the day, blown your top. You feel better by getting a lot of things off your chest. Now have a good laugh and proceed to forget about the whole incident. This is the Christian thing to do.

It is not good for people to keep their emotions completely bottled up. Such damming of the emotions has been known to culminate in a stroke or heart attack. It can bring about ulcers and high blood pressure. Continued anxiety, anger, and frustration are damaging to the human machine. So let off steam once in a while, particularly when you reach the boiling point. Jotting your thoughts down in the form of a letter is a good way to get the job done. Such a letter should be all-inclusive, omitting nothing. But be sure not to mail it. The letter belongs in the wastebasket.

Most people who are angered do not follow this sensible procedure. Instead, they tell the other party off to his face or write a vicious letter and mail it. This is where they go too far. An unmailed letter does no one a bit of harm. But if an offending party receives the epistle, all sorts of damage is done. For one

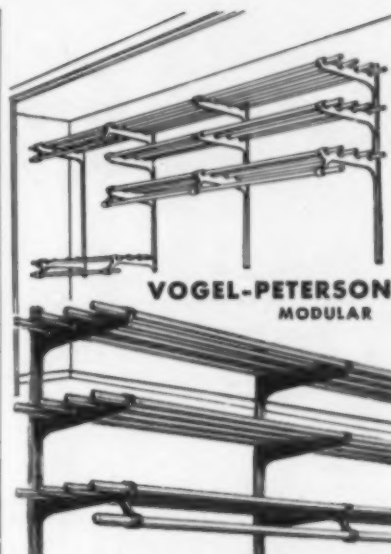
thing it keeps things stirred up. It keeps the feud going. Forgiveness is the best plan. But if one must lower his blood pressure and get back on an even keel again, writing the mean letter is the solution.

Ordinarily I control my temper. When violently displeased with the words and acts of another person, I try to simmer down and be reasonable. But not always do I succeed in accomplishing this desirable end. On such occasions I write a letter that is about as mean and venomous as can be conjectured. Into it I put everything that I dislike about the other party and even magnify his faults to some extent. The letter gives the clear-cut impression that the other person has only faults and no virtues. Not a good word do I say about him. Then I tear up the letter and put the affair completely out of mind.

If the trouble is serious enough, it may merit a reasonably frank discussion with the other party. Sometimes such a talk is necessary in clearing the atmosphere and restoring amicable relations. Much good comes from it. But there is always danger of the conversation's getting out of hand, with both sides growing red-faced and making ugly statements they really do not mean. However, a letter written in a fit of anger but never mailed has no such drawbacks. It is much better than angry words exchanged between the feuding individuals. Harsh words are apt to leave scars on hearts—scars that are never erased.

So whether you like to write letters or not, why not pen a bitter one when you are particularly irked at someone? But don't make the mistake of mailing it. If you do, all of the beneficial effects will be lost.

*Twin Falls, Idaho.



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Do Your Bulletin Boards Communicate?

Agnes G. Ford*

In door bulletin boards can add other dimensions to your program of the soul-winning, enlistment, and training of people in Christian service. Consider these how-to-do-it suggestions.

All sorts of organizations—schools, churches, clubs, stores, libraries, offices, factories—depend on bulletin boards to spread information and arouse interest. A great many of these boards, however do not deliver.

For an economical, effective, and speedy communication medium, a good bulletin board in your church, used rightly, can't be beat! And this goes for any size church.

Churches have used bulletin boards for communication for hundreds of years.

The principal purpose in having a bulletin board in your church is to educate and motivate for enlisting, winning, and training more people for Christ. Every effort should be made with this purpose in mind or the bulletin board will be a failure.

Physical Characteristics

As called for in the recipe for making rabbit stew—first catch a rabbit—in order to make a bulletin board communicate, first get a board, but not just any kind of board.

Indoor bulletin boards are made of various materials, but the better boards are made of a soft material, such as cork, Celotex, linoleum, or burlap. Color also is important. The background should be a pleasing neutral color that will not conflict with the color of the material placed on it. The size of the board will depend upon the wall space, but the board should be large enough for effective use. A board with hooks is preferable to the permanently installed board, particularly in assembly and class rooms where they frequently need to be moved.

Unless the out-door board is placed where people pass by, its effectiveness will be lessened. Location is as important as the use made of it.

The location, in many instances, will

determine how, and how often, the board will be used.

In early days notices were placed on the church door for the church members to read.

An outdoor bulletin board directs passers-by to the house of worship.

A board in the vestibule, church foyer, hallways, or in other frequented places in the church affords an opportunity to display materials of interest to the church as a whole.

A department board features materials directed to the interest of the department.

A classroom board has potentialities for teaching and training the specific class.

The board should be located so that it will be easily accessible to teacher and pupils, yet not distract from the normal activities within the room. It should be at the eye level of the pupils.

No longer is a bulletin board simply a place to post announcements and interesting pictures.

It can be used in a variety of ways to help Sunday School teachers improve their teaching.

Who Is Responsible?

Bulletin boards may be communication media, but they do not get that way all by themselves. They need intelligent and careful planning. "By whom?" you ask.

The responsibility of providing and planning the general bulletin boards should be placed with a member of the church public relations committee or with someone specifically appointed for the task.

Put someone in charge. This is the best way to make sure that someone is keeping an eye on the board. Such person or persons should be trained in the use of a bulletin board. Enlist the help of artists and designers when possible. Members of the church public relations committee should see that materials are collected and available for use. Individual workers, however, should be responsible for their own displays.

How does your bulletin board look? Another measuring stick to determine

the success or failure of a bulletin board as a communicator is its appearance. Perhaps your church bulletin board could be spruced up some with the help of a few suggestions.

Tips to Spruce Up Bulletin Boards

MAKE ITEMS BRIEF. Your public reads standing up. Let notices be brief, simple. Follow one theme if possible; fill in details elsewhere if you can. And hold the number of notices to a minimum. A board should hold no more than a passer-by can read and assimilate in two to four minutes at the most, thirty seconds preferably.

Plan a simple arrangement. Follow one theme if possible. If you have to use more than one theme, divide the board into sections according to the number and importance of the themes.

KEEP A NEAT BOARD. Whatever type of church you may have, your bulletin board represents it. Always remember that people associate your bulletin boards with your church. What is posted and the way it is posted is a reflection on the church. Notices should be accurate and of high quality.

Bulletin boards must conform to the highest standards of good church house-keeping and orderliness, so arrange your board neatly and attractively. Do not crowd the material. Throw away blurred carbons and scribbled notes, and tack each item down at all four corners—no shirttails flapping in the breeze.

Use only the best-related material. Be sure that all writing is neat and legible.

KEEP THE NEWS FRESH. Change the board regularly. If the material needs to be displayed more than one week, redesign the display each week. Nothing kills a reader's interest faster than finding the same old thing on the bulletin board every time he looks at it.

A board should be changed twice a week if possible; at least some new material should be added in the middle of the week. Nothing should stay on a board longer than a week, even if it means working up a new notice with practically the same information. A

*Free-lance writer, Nashville, Tennessee.

A New Funeral Service

Millard M. Gifford*

A SERVICE OF COMFORT, TO BE USED PRIMARILY FOR PERSONS WITHOUT CHURCH CONNECTIONS

We hold this service for three reasons. We desire to proclaim our faith in a living God, Creator of our bodies and Father of our spirits; to assert our belief in Jesus Christ, through whose resurrection, life and immortality came to light; and in company with other dear friends, to share our sympathy and spiritual convictions in your sorrow. In the time of grief, only the strength of God, the love of Jesus Christ, and the affection of friends give us courage to endure, and to face the world bravely.

These are our convictions about God. From his eternity we come; to his eternity we go. At death we stand with trembling before the great Shepherd, yet he leads us beside still waters and restores our souls, guiding every step through the valley of the shadow. Exhausted, we turn to him and find him to be our refuge and strength, a present help always. Beaten by life's harshness, we lean on him and learn that the waters of grief cannot overflow us, nor fires

of bitter experience consume us, for God is the Holy One, our Savior.

Disappointments, we are told, are his appointments. Greet him therefore, beloved, not with cursing, but with blessing! Find serenity by submitting to his all-wise decree. Drink by faith from the cup of immortality he holds in his hand. Look up in hope—and live!

These are our convictions about Jesus Christ. He is our great elder Brother who has walked this human way before us. He knows supremely well the sting of pain, the pangs of grief, the depths of loneliness. Yet he knows about us. He is concerned; he cares. He provides a home for our loved ones. "In my Father's house," he said, "are many dwelling places. If it were not so I would have told you." Because of Christ, we go from weakness to strength, from humiliation to glory. He changes our corruptible bodies for incorruptible, exchanges mortality for immortality, and swallows up our death in his life.

To doubters, death is a wall which separates them from gratitude, right thinking, just comments, even from the sympathy of friends. Fear confuses them, self-pity takes over, and the tongue strikes out in resentment and anger.

To believers, the veil is removed between the earth and eternal mystery.

*Minister, The Williamsbridge Road Reformed Church, Bronx, New York.

good suggestion is to type the date of posting in the upper-right corner, the removal date in the lower left.

Maybe you remember the famous Yank cartoon of World War II in which artist George Baker's Sad Sack meets a typical army bulletin board. He sets out to read everything posted on it. For hours he reads. He works through layer after layer of orders and rosters and notices until he is almost out of sight under the accumulated mass of paper. Finally he comes to the end. There, underneath everything else, is one last announcement. It says:

Notice: All men will fall out at 4:00 this morning and proceed to cross the Delaware. By order of General George Washington. December 5, 1776.

This is, to be sure, a slight exaggeration. Very few bulletin boards hold

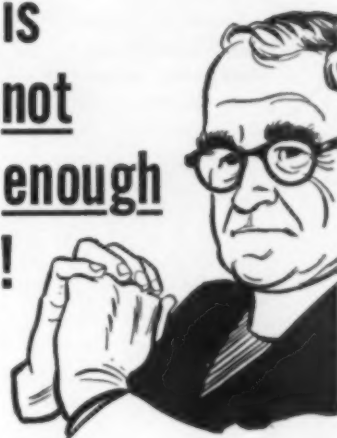
notices that go back as far as 1776! they just look as if they do.

PEP THINGS UP. Splashes of color, photographs, and illustrations make your boards look alive. Try, too, a variety of size and style in type and lettering and, if possible, a variety of reproduction methods. Printing, mimeographing, handwriting, or typing may be used. Be sure that all writing is neat and legible. Use variety in color, form, placement, lettering, and drawing. Some items, such as bright colorful pictures, may be posted for no reason except to attract attention to the board itself. Use color for emphasis.

SIGN IN PERSON. Whoever is responsible for the bulletin memo should sign his own name, with his official title if circumstances warrant. By the same token, avoid addressing a memo in an abrupt, impersonal way. As a rule, an informal, personal, friendly tone

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ads to the appeal of a bulletin board.

Limit the number of visuals used on the board, but maintain a balance as to both visualization and content.

SOMETIMES—A BLANK BOARD. Silence speaks louder than words sometimes. Leave the bulletin board beautifully blank occasionally. Do not use it at all unless you have something to communicate.

Be constantly on the alert for materials and ideas that can be used on your bulletin board.

Classify and file all materials that can be reused.

Make slides or photographs of bulletin boards that are especially effective.

Do not be afraid to try to adapt and improve on bulletin board ideas that you see others use.

Try these hints on for size. Do they fit your bulletin board? Perhaps you can make your bulletin board a place where folks gather to get news and information instead of a dusty corner where old mimeographs fade away.

Streamlined Prayers D'y Devot'on'l B'ks

Mary Dickerson Bangham*

The current popularity of daily devotional books has upped the time devoted to daily devotion, which is good. But how good?

Those who limit their Bible reading to the references given in daily devotional books escape much that is tiresome. If they also read the biblical references in their denominational treatment of the church school lessons, they still escape. Escaping the tedious, they miss the joy which comes from adventuring, exploring, excavating, for treasures hidden in the more obscure passages of Scripture!

The biblical references in daily devotional books are neither hard to understand nor time-consuming. In an era which welcomes lengthy novels, which supplies thousands of daily newspaper words, why this religious emphasis on devotions which average scarcely three minutes a day? Is it thought that three or even five out of the day's wealth of one thousand four hundred and forty minutes will lead to an astronomical increase of time spent in prayer, meditation, and further Bible study? That a few mapped-out seconds of easy Bible reading will initiate quests for more difficult passages of Holy Writ? Thanks, in part, to modern pediatricians, the Letter to the Hebrews makes fascinating reading with its choice metaphor about milk and solid food. Nowadays, when infants are given solid food at so very early an

age, isn't it strange that we seem to discourage solids, spiritually speaking, for adults?

The fault does not lie in the daily devotional books, but in their wide misuse. To continue with food metaphors, these books furnish ready-mix devotions for personal use and for countless programs. Frequently, and fortunately, their pages urge more Bible reading, which may have helped spare us such title vulgarities as "God's Split-Second," "Capsulette Daily Devotions," and Jet-Age Bible Short-Cuts!

In addition to scriptural references, to which some readers seldom refer, devotional books include prayers. (Jesus' prayer, recorded in The Gospel According to John, takes up considerably more space than the total of several successive days in any "d'y devot'n'l b'k." Jesus, on occasion, we remember reading, prayed all night long. The prayer given by John, if read aloud at even a half-way reverent rate, takes a good five minutes!

Of course no prayer, no Scripture reading, should be measured by minutes or word-count alone! The best loved and most frequently quoted verse in the entire Bible is short—only twenty-four words (R.S.V.)—yet worth a lifetime's devotion. But among those who love and quote this verse (John 3:16) how many can tell, right off, who said it? Where? When? Why? What came next, and what went before?

The word needed here is "context." What do we get in the way of context

*Wife of a Methodist minister, Washington Court House, Ohio.

when we read a fraction of a poem or speech? when we hunt up three Bible verses from one book and four from another and one and one-half from another, some from the Old Testament, some from the New? Without a whole story, without knowing what led up to and what developed from an incident, have we anything more than background music for a daily devotional page of contemporary thought or a sample case of Bible verses chosen to buttress a church school lesson topic?

Can we even gain so much as a literary appreciation of the world's greatest literature through hop-skip-jump reading? Could an English teacher be found, anywhere, who would say that a love for ancient Syrian and ancient Greek literature could be instilled by the means usually used in presenting the Bible? The sixty-six books of poetry, fiction, biography, narrative, history, philosophy, and law which make up the Book of books were, of course, written in ancient languages!

Dare we Christians claim to have greatly helped our generation in the cultivating of a taste for that which satisfies, which enables us "to mount up with wings as eagles"?

Dare we twentieth-century Christians compare ourselves with the first-century

Christians who knew their biblical scrolls so well, context and all, that they quoted frequently and abundantly, directly and to the point, without even stopping to hunt a concordance or the right turning spot on an ancient scroll?

Churches, church schools, religious periodicals, and daily devotional books are laying a new emphasis on Bible reading. Some of this has resulted from demands made by laymen. All of it is heartening.

But today's wilderness of words is vast, and there is need for many voices to cry out against all that works against this Bible-reading emphasis. So let it be shouted from housetop and from church steeple: Daily devotional books are not stand-ins for Thy Holy Bible! The prayers they publish are not substitutes for the readers' own praying! Their written thoughts cannot meet the human need for meditation and should not be called "meditation." (See unabridged dictionaries if in doubt.) No matter how well-written, no matter how exceedingly helpful, daily devotional books and booklets are only supplementary material, meant as preliminary to personal devotion! Daily devotional books contain words of value, but it should be remembered that they are not the Word!

Condemnation of Church Property

Arthur L. H. Street*

How church property should be valued in awarding damages for its condemnation by the state in the construction of a freeway was the problem decided by the Rhode Island Supreme Court in the case of Assembly of God Church vs. Vallone, 150 Atl. 2d 11.

In approving an award of \$105,450, the court was influenced by facts summarized by it as follows:

The property in question consisted of two adjoining parcels of land. On the first parcel there was a two-and-one-half-story building which was originally built for a residence between 1910 and 1915. Some time after its construction it had been extensively remodeled for use as a church and was so used by petitioner. On the second parcel there was a two-story brick-and-cement building which had been remodeled and converted into a rectory, or parsonage. As remodeled it consisted of a three-car garage and an office on the first floor and a five-room apartment on the second

floor. The property also had a paved parking area, many well-developed trees and flowering shrubbery, an excellent lawn, and other improvements.

In the written appraisal of Charles H. Lawton, Jr., which had been presented by petitioner, Mr. Lawton stated that the highest economic use of the property in question was for church and parsonage purposes as it was then being used; that properties similar to the condemned premises were not available for purchase at any price and they just did not exist; and that in placing a value on said property he had taken into consideration the economic factors involved, the replacement cost of land and buildings, and the use to which the property was being put.

In deciding what in his opinion was the fair market value of the property condemned, Mr. Lawton estimated the cost of replacing the structures with comparable materials and facilities at \$137,520, from which he deducted 30 percent, or \$41,256, as reasonable de-

(turn to page 65)

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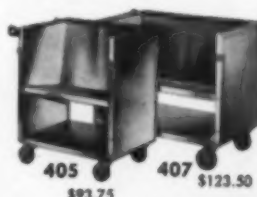
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Conquering Inner Space

John Thompson*

Have you made your reservation for that trip to the moon? With the successful launching of the Russian astronauts into orbit, there can be no doubt that modern man has graduated into the Space Age. Whether this is going to mean his salvation or his destruction remains to be seen. Our situation in the world today is a rather paradoxical one, "in that while trying to conquer outer space, we cannot conquer inner space while trying to inhabit other worlds we cannot live in harmony in our own. While men are courageously willing to start on an exploration that lies outside their own orbit, we find that man cannot conquer himself. While all this universe of outer space moves in silent unison, we on this tiny speck called earth live in noisy discord.

In the face of this paradoxical situation, is there not a need for modern man to give priority to the conquering of inner space rather than to the squandering of the resources of this planet in seeking to reach other worlds? Had he not better discover the springs of life which lead him to use the resources of earth to feed the hungry bodies and spirits of the people of this world? And does not this priority become even more urgent in the prospect of the population explosion in the next twenty to twenty-five years? As someone has aptly put it, "We'd better conquer one world at a time."

Our Contemplated Trip to the Moon Is an Effort to Escape Moral Responsibility

Is not modern man's attempt to conquer outer space but an attempt to escape moral responsibility for the planet Earth of which he has made such a mess? We are unwilling to face up to our responsibilities here. Evidently we think that it will be easier to colonize the moon than to civilize and Christianize this planet. Even though we reach the moon, we will still have the problems of earth, and transporting the hu-

man race to the moon will not solve our problems. There is nothing wrong with this planet; in fact, it could be a Garden of Eden—the wrongness is with man. This same man on the moon or other planets would soon only make a hell of things. We are looking into outer space for our solution when we should look into inner space. Whether we are on the moon or Mars, we will have this same old man to contend with until he is transformed within—until we conquer inner space. Is this truth not something of what William Shakespeare has one of his characters say; "The fault, dear Brutus, is not in our stars but in ourselves, that we are underlings."¹

But long before Shakespeare, the Master Teacher underlined the importance of conquering inner space. As he stated according to the Gospel of Matthew, "It is not what goes into a man that defiles a man, but what comes out."

² Or, as Luke recorded his teaching, "Out of the heart the mouth speaketh. A good man out of the good treasure of his heart brings forth good things, and an evil man out of the evil treasure brings forth evil things."³

The real battle of life, then, is the conquering of inner space. For evil man conquering outer space will but infect it with his prejudice, selfishness, and hatred.

Inner Space as Mind Power

For our purpose let us think of inner space as being made of brain power and heart power. First, let us consider the conquering of inner space as related to the mind. Modern psychology has not improved upon the insight of the Old Testament writer, "As a man thinketh in his heart so is he."⁴ We know that the mind of man is capable of thinking good or evil. As Jesus stated of inner space, out of the thought processes comes evil, hatred, pride. But also the Scripture states that the "fruits of the

spirit" are love, kindness, thoughtfulness. Thus it is important that the inner space should be conquered, that your thoughts may be the thoughts of the Eternal—thoughts of love, truth, justice.

On one occasion Jesus said the greatest commandment is "to love God with all the heart, mind, and strength." We are to love God with the mind as well as the heart. This is something that we have not always comprehended. We cannot love God with our hearts without loving him with our minds. Is not the predicament of modern man due to the fact that he has not loved God with his mind? His mind has not been under the control of the love of God, but has been dominated by hate and fear as he has succeeded in finding bigger and better ways in which to destroy his enemy until now he wakes up to the terrible fact that what he has discovered to destroy his enemy is like a boomerang and will bring about his own suicide. The atomic bombs dropped on Nagasaki and Hiroshima may prove to be the very death of our nation and the peoples of the world. I am not saying that this scientific achievement, this fission of the atom, is wrong, in itself. But when such a discovery is the result of hate rather than love it threatens man with death rather than blessing him with life. It is the product of mind that has not loved God.

What we need today, is not a moratorium on thinking, although some people might welcome it; what we need is more thinking—the right kind of thinking. We have had enough of man thinking creatively for the destruction of his fellow man. Now we need to think creatively for his life. The world needs brain power today, but it needs the power of the mind that is in love with God.

Inner Space as Heart Power

There is need not only for brain power but heart power. Not only do we need to think great and penetrating thoughts, but our motives must be right, prompted by the love of God—a love that "seeks not its own." If the heart is right, if that inner space is controlled

*Associate professor of homiletics, Divinity School of Drake University, Des Moines, Iowa.

¹Julius Caesar, I,ii,134.

²Matthew 15:11

³Luke 6:45

⁴Proverbs 23:7

by the love of God, then we do not need to worry about what a person says or does. As Saint Augustine once put it, "Love me and treat me as you please." If I love you, if the love of God has conquered the inner space of my life, you do not need to worry as to what I will say to you, for I will only speak words of love; or what I will say about you, for I will only express thoughts of kindness; or what I will do to you, for I will treat you only with love—the love of God, love that seeks not its own but only the good of another.

The challenge that confronts us demands our minds at their best and our hearts at their greatest, for the challenge today is not only a militant ideology but also a performance that cannot be denied. Therefore we must love the Lord our God with our mind, heart, and strength, and then we will also heed the second commandment to love our neighbors as ourselves. When the love of God conquers the inner space of our lives, then all other spaces of our lives become a mission field, that we may express this love.

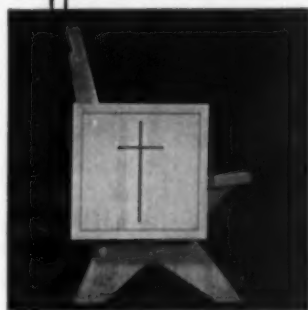
As someone has put it, "Through the cunning of his brain, modern man has placed his fingers upon the stars. Through the emptiness of his heart he is preparing to destroy not only the fingers but the stars. The supreme task of the hour is not to destroy the mind which subdued the elements and built a mighty technology, but to put that mind and its creative power under the dominion of the heart whose sovereign Lord is over all and whose very name is Love."

While we are preparing our defense in seeking to conquer outer space, let us not fail to conquer the ramparts within our minds and hearts. Our need today is not just for pioneers in science or medicine or education; there is a need for real pioneers of the Spirit to conquer inner space which is a far more important frontier than the moon. What this world needs today is not just information, statistics, and formulas to conquer outer space; our greatest need is to practice the formula for conquering inner space as stated by the Master, "Love the Lord thy God with all thy heart, soul and mind."

The importance of this conquering of inner space is accented in the story of a father who, one evening, brought home to his eight-year-old son a very complicated jigsaw puzzle of the world. He expected this puzzle would entertain

²Matthew 22:37
(turn to page 67)

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From Cow Pasture to City Crossroads

James M. Johnston*

In 1917 the corner of Sherman and Center in Milwaukee meant no more than crossroads amid farmland. Oh, yes, a small wooden church with a large cross stood there, but that was just another "country church."

In May 1961 that "country church" dedicated a \$600,000 educational unit and gymnasium. Years before, it had built a large lannon stone edifice, for Sherman Park Lutheran Church had grown to become one of the largest Missouri-Synod Lutheran congregations in the city.

More than one parishioner remembers the site in its rural setting, its quiet broken only by the occasional sounds of livestock and farmers producing for World War I. More than one parishioner also remembers how the congregation predicted the population would some day burst its boundaries and flood the Sherman-Center area, and how it purchased three lots, moved the little church bodily onto the corner, and awaited the growth.

Today Sherman and Center is a busy north side intersection, with two bus lines crossing and a heavily populated neighborhood. A large high school and many other churches are in the area. The neighborhood is ripe for a \$600,000 Christian education building.

Arthur Bach, full-time director of Christian education, said about four hundred children study in the Sunday school under the tutelage of some sixty teachers in five departments—beginners, kindergarten, primary, "uppers" (junior, intermediate, and senior), and the junior Bible class.

The church will use the building for its expanded catechism class, which includes much more than catechism, said Bach.

The youths from grades five through eight meet from 4 to 7:30 p.m., eat a twenty-five-cent supper, and study such subjects as evangelism and missions, stewardship, home life in Bible times, great hymns and choral reading, structure and content of liturgy, choral

expression, reformation and the modern church, and the Book of Acts, in addition to junior and senior catechism.

Besides Bach, the teachers are the co-pastors, V. C. Frank and Valentine Mack, and the director of music, Franklin Stecker.

From this expanded program it is not too large a step to a full-time Christian day school. The building has been designed to provide for overnight conversion to a five-day teaching program if the congregation should want it.

The upper level of the building houses the offices of the two pastors and the education office, including Bach's office, a workroom, library, and Sunday school office, where teachers may pick up maps and other materials on Sunday morning.

The unit has three large rooms, two on the upper level and one below.

On the upper level there are three 30-foot-square classrooms with desks suitable for the Wednesday classes. These could be easily converted to day school classrooms.

The church's recreation program, incidental to its education program, is centered in a 95 x 60 foot gymnasium, with a hard northern maple floor bonded to a concrete underbase. The floor will support plenty of youths on roller skates.

Supported by columns, this gym has a high ceiling, perfect for arching high shots into the basketball hoop. (A low ceiling handicapped Sherman Park's players in other seasons, said Bach.) The gym has a volleyball court and will provide seating space for spectators.

The unit, however, has been designed primarily for Christian education, not as a social or recreational center.

Said Bach, "The church's first command from Christ is 'Go and teach.' Athletics and recreation are for our own youths, to help the advancement of Christian education."

The gym will accommodate about 250 youngsters who want to play basketball, indoor baseball, badminton, volleyball, etc. Showers and locker rooms for

(turn to page 65)

*Religion editor, "Milwaukee Sentinel," Milwaukee, Wisconsin.

Church Management: October 1961

EDITORIALS

(continued from page 8)

deep—hunger—thirst—discouragements—trouble with fellow workers—hatred of his own race—anxiety for the churches—the thorns of flesh.

III

The Reward

The time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day, and not only to me but also to all who have loved his appearing.

Conclusion

"Who are these, clothed in white robes, and whence have they come?"

"These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb."



THE PASTOR'S LIFE

The pastor's life of peace and strife—
Is made of a mixture of smooth and rough texture;
Of goodness and badness, of sadness and gladness;
Of smiling and frown, of curses and crown;
Of enemy, friend, beginnings and end;
Life's summer and winter, departure, reenter;
Of aggravation and pleasing, grasping, releasing;
Of singing and sighing, of living and dying;
Of doubting, believing, giving, receiving;
Of poverty, money, of cloudy and sunny;
Of griping and praising, lowering and raising;
Of laughter and tears, of courage and fears;
Of stopping and starting; of greeting and parting;
Of whispers and shouting, of smiling and pouting;
Of preaching and teaching, that men, heav'n be reaching.
God's pow'r will imbue you, thru heartache and
"Hallelujah."

So, you are the pastor, through triumph, disaster.
Perry L. Huffaker
North Liberty, Indiana

IN THE NOVEMBER ISSUE:

Christmas Eve in the Berkshires
by Arthur Shaw

Advent Candle Ceremony
by Frank A. Kostyu

Service of Seven Golden Candles
by Don A. Mueller

Christmas Caroling Service
by Kenneth White

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The Importance of What We Are Doing

Oliver Davis, Jr.*

Scripture: Acts 19:34-41; Hebrews 11:32-12:2.

The recent explosion at the Allegheny Ballistics Laboratory on the West Virginia side of the Potomac River is but one of many such explosions in this dangerous work. Here nine persons were killed and others injured. Smoke was visible and shock waves were felt seven miles away.

In our arms laboratories no expense is spared, no risk is too great to accomplish those feats which are deemed of utmost importance. Progress is made through the sacrifice of money and life.

We break ground this morning for a building to house a program of Christian education. This calls for concern and sacrifice on our part. We believe the end justifies the sacrifices that will have to be made. We, too, would move forward—convinced of the importance of what we are doing.

Diane Nash, a young Negro girl of twenty-two, was a senior in Fisk University in Nashville this year when she quit to work as coordinating secretary of the Nashville nonviolent movement. This is the group that led successful protests against lunch counter and movie theater segregation. Referring to the Birmingham trip, Diane said, "All the kids knew that death was a real possibility on this trip. Each kid who went on the bus said he was willing to give his life." (*New York Times*, May 23.) Diane has been in jail twice as a result of the lunch counter movement. She says they have a song that shows how they feel. It is from an old spiritual:

Before I be a slave, I be buried
in my grave
And go home to my Lord and
be free.

The actions of Diane and the freedom riders are based on deep convictions. Theirs is the modern version of the riot at Ephesus. The importance of

what they are doing is not in doubt—for them!

"Therefore, since we are surrounded by so great a cloud of witnesses (past and present), let us lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God." (Hebrews 12:1-2.)

The inner law of the Christian church, from its beginning, has been "expansion through trial." Our marching orders are "Go, teach, witness." To do this we must build.

We are not a minority; we have great numbers to do the job. We are not poor; we have the wealth to accomplish it. We have no great opposition; there is not likely to be a riot. What more do we need? We need what the early church had; we need what the promoters of the program on the Potomac have; we need what a twenty-two-year-old colored girl, seeing her people under persecution, has; namely, the conviction of the importance of what we are doing.

The riot at Ephesus, the explosion on the Potomac, the burning bus at Birmingham, and our breaking ground here this morning are related events, not isolated ones.

Let us march the pioneering of the hour in Ephesus.

Let us match the power of the program on the Potomac.

Let us match the courage of the battle of Birmingham.

There is no doubt we are in a race—a race with the powers of hate, bigotry, tyranny, and oppression. And they can win! They will win if we do not match them with the conviction, the sacrifice, and the movement of our church.

We are building today, then, to overcome the blast of rockets.

We are building today to overcome race hatred with the gospel that all men

are brothers.

We are building to oppose lies with truth.

And there is no question at all where The Methodist Church stands in this matter. We are convinced "God sent his Son to save the world," not just one race or nation.

Our purpose is to make known the cross of love at the throbbing, pulsing center of our world. Our cause is the cause of Christ, to care for the least of these my brethren. We stand committed to witness for the truth in Christ. We will do what we are doing—build, educate, and witness—when we have a conviction of the importance of what we are doing.

There is always a wide gulf between those who strive and struggle for some new idea or truth which sends them into battle and those who come in and enjoy the results of what others have won.

We are building, then, not a museum to house a tradition; we are building a laboratory for researchers in Christian witness and education. We are creating a tradition! We are building a laboratory in which human relations, true fellowship, and faith may be tested—a laboratory for freedom and cross-bearing concern as we move against war, hate, tyranny, and oppression.

Halford Luccock tells of a football referee who said that one of the players in the games he refereed could always be found on top of the pile—but never on the bottom, because he never made any tackles.

Now this may be a safe way to play the game—but it is not witnessing faith. The excitement, the true worth of faith, is in making contact, being in on some tackles and making a few runs.

What we do when we erect a building for the church of Jesus Christ is preface to the book of life. The book will be written by the church; that is, the people of God, who study, pray, learn, and witness for him.

The sacrifices are now to begin.

The challenge awaits us all.

We can accomplish it when we are

*Minister, Christ Community Methodist Church, Canton, Ohio.

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CONDEMNATION OF CHURCH PROPERTY

(continued from page 59)

preciation due to physical and economic factors, making the net value of the buildings \$96,264. On the basis of these figures he further reduced his estimate of the value of the buildings to \$94,000. He placed a value of \$12,000 on the land and stated in his opinion that the fair market value of the property was \$106,000.

— CM —

TO CITY CROSSROADS

(continued from page 62)

boys and girls adjoin the gym.

Beside the gym is a large fellowship hall flanked by fifteen cubicles for classrooms. Each cubicle has a teacher's cabinet with storage space for maps, charts, and books, and also a blackboard.

The basement also has rooms for the youth organizations and the Scouting groups, in addition to a snack room to take the burden off the main kitchen.

A portable stage stands at the front of the fellowship hall. At its rear is a projection room.

"This has been a dream of mine for years," confides Bach, who has struggled with many a motion picture machine in the course of his visual aid programs.

"With this small room, equipped with projection holes, you don't need to cart the machine around, set it up, take it down, and pick it up again when someone knocks it over."

The old gymnasium has been remodeled into a music room, and vesting rooms for men and women have been made out of rooms in the present church, which was built in 1929.

The entire unit is equipped with a public address system. The gym has a special P.A.

Two windows tell in age-old symbols the purpose of the building. The left window depicts the Creator, Redeemer, and Sanctifier. The burning candle stands for Christ, the Light of the world. There is a Holy Bible. Fish pictured at the bottom represent the faithful.

The right window bears the motto "The Word Alone, Grace Alone, Faith Alone." Beneath the seal are depicted the 95 Theses, the books of the New Testament that Luther translated, the castle church of Wittenberg, the messianic rose, and the Luther coat of arms.

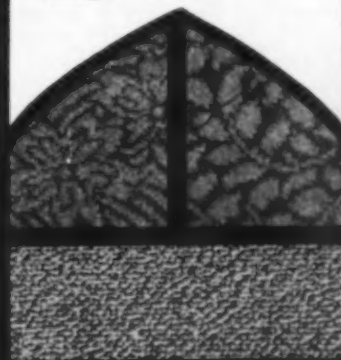
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- * The organ is installed in one side of the chancel, but its new open position here minimizes the tonal inhibitions inherent in a side-chancel installation.
- * The three-manual console is located in the choir stalls immediately in front of the organ.
- * Value of organ, \$59,000.
- * Electro-pneumatic action.
- * Thick beveled English ivory playing keys.
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- * Displayed pipes are of zinc and of spotted metal, an organ builder's alloy of lead and tin.

**Service for the
Introduction of a New
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Litany of Thanksgiving for the
Old Hymnbook

(During this part of the service the old hymnbooks are used.)

MINISTER: O Lord, how manifold are thy works; in wisdom hast thou made them all; the earth is full of thy riches.

PEOPLE: We thank thee, O Lord.

MINISTER: For men of wisdom and understanding, men of vision and poetry, who have given us memorable words wherein our hearts may rejoice and our minds be lifted up unto thee,

PEOPLE: We thank thee, O Lord.

MINISTER: For peal of organ and lilt of song, and for consecrated men and women who through the ages have brought forth melodies that have made our hearts rejoice and our souls stir within us,

PEOPLE: We thank thee, O Lord.

(turn to page 69)

Church Management: October 1961

MAN'S CHURCH

(These verses were sent us by a friend. We know nothing about the author except that the words which followed his name read "freshman at the University of Minnesota." We wrote to him at that address, but the letter was returned with the notation "Not here." We think that the young man is observant beyond his years.)

Four hundred people can be seated easily, nine to the pew,
And on Easter Sunday ten can squeeze in.

Two new stops have been added to the organ.

The lounge has new white love seats.

The garbage grinder grinds food at the rate of twenty pounds to the minute.

The women are selling vanilla, and
What will the men's club, which is trying to be organized, sell?

Mrs. Smith wishes to thank her friends for all the cards while she was in the hospital.

The bowling team has lost again.
Because we didn't have a building there was no communicants' class this year.

The rummage sale will be on the twenty-third;

Bring your rummage to the church.
And, oh, yes,

The youth have no business getting up and telling the truth.

But where is God?

Oh, he's hiding,

Ashamed of his Church.

Jeffery Clark Bies



CONQUERING INNER SPACE

(continued from page 61)

his son for several evenings, but after his son had worked at it for about an hour, he came and told his father that he had finished the puzzle. His father was quite surprised that the boy had been able to complete this complicated puzzle in such a short time, and said, "Well, son, how did you do it? I thought it would take you many hours to put this puzzle together."

The boy proudly replied, "Dad, it was easy I discovered that on the other side of the puzzle was the figure of a man, and so I just put the man together; and when the man was together, the world came out right, too." What a parable for us: "When man is right, the world is right."

May you give yourself to the conquering of inner space, for what happens in inner space determines what will happen in all other space!

PRAYER

Our heavenly Father, Thou who are beyond time and space, for Thou art the Eternal God, but yet dost enter into time and space to minister to the needs of Thy children, enter into these moments in this place to bless us with Thy loving presence. In these days as modern man seeks to conquer outer space, grant us wisdom that we fail not to conquer the ramparts within our minds and

hearts. In our better moments we realize that our need is not just for pioneers in science, but there is need for real pioneers of the Spirit to conquer inner space which is a far more important frontier than the moon.

We confess the hates and fears that have led us into an ever maddening space race. Grant us Thy perfect love that casts out all fear, that we may not continue to squander the resources of this planet in reaching for the moon when there are so many of our neighbors in desperate need. For Thy sake and for the sake of these for whom we have responsibility, we pray. Amen.

ATTENTION MINISTERIAL ASSOCIATIONS

Local Denominational Regional

We have appreciated your requests for sample copies of *Church Management* to be distributed to your members.

Insofar as we have been able, we have complied with these requests even to sending the particular copy desired. Sometimes the issue requested has not been available so others have been substituted.

Occasionally we have been embarrassed by slow mails so that the copies have not reached their destination at the desired date.

It would be helpful, we think, if we could set up a schedule for the distribution of these copies months in advance.

If you can set a date for the meeting of your association and let us know well in advance we shall be glad to send the copies.

Use coupon below in making the request.

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We would like to have samples of *Church Management* to be distributed to our association on _____

Full name of association _____

Copies to be mailed to _____

Address _____

Indicate expected attendance _____

If one particular issue is desired indicate here* _____

Signed _____

Address and position in association _____

*July—Directory issue is not available for sample distribution.

Return Coupon to

Church Management

2491 Lee Boulevard

Cleveland Heights 18, Ohio

NEW PRODUCTS

THE ROVING ROSTRUM



How many times have you wished for an outdoor rostrum which magnifies the voice? And how often are you called to give an address in a hall or home where there is no rostrum for your notes? The roving rostrum distributed by the Perma-Power Company is one which is powered with a battery and weighs only thirty pounds. Not alone does it amplify the human voice, but it has an outlet for a phonograph, radio, or tape recorder. This is a quality product with two speakers which can be used as one unit or separately.

Circle No. 10611 on coupon.

STAINED GLASS COLOR BOOK



Readers of *Church Management* will recall the "Virgin and Child" picture which appeared on the cover of our December 1959 issue. For 1960 we had

it made into a Christmas card. It was the work of Conrad Pickel of the Conrad Pickel Studio, Inc., 21415 West Greenfield Avenue, Waukesha, Wisconsin. We have just received an announcement of their stained glass color book for 1961-62 and are interested to see that this design has been used for a stained glass window. The color book sells for \$1.00. If you want a chart of this special design, 28½ x 24½, add 55 cents. Made up of window designs, this book gives a wonderful opportunity to both children and adults to test their artistic ability.

Circle No. 10612 on coupon.

If you wish to have more information on new products described on this page, please circle the corresponding number found on the coupon on page 69. Don't forget to fill out the space for your name, address, and church.

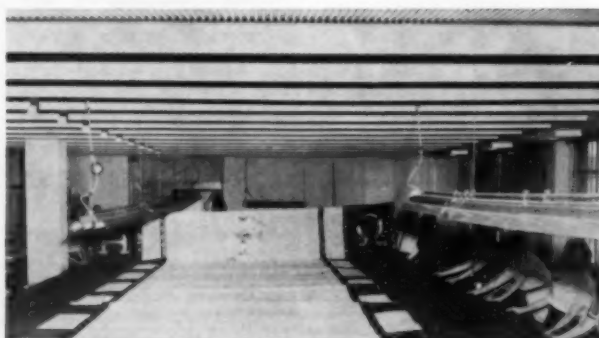
FUND-RAISING GUIDE BOOK



"Patterns of Successful Fund-Raising" tells how to organize a successful campaign. The three main divisions of the campaign are divided as follows: (1) preparatory; (2) operations; (3) projective. The steps necessary to make each division of the fund-raising campaign successful are explained in detail. It is based on forty-eight years of experience, including hundreds of church campaigns, and more than \$934,000,000 raised in voluntary private funds from coast to coast.

Circle No. 10613 on coupon.

DOSSAL FOR KITTY HAWK



Here in the work room of the Lutheran Church Supply Company, Philadelphia, women are stretching the huge dossal prepared for the chancel of the new aircraft carrier, the Kitty Hawk. The contract for chancel fittings went to the craftsmen of this denominational

house. The dossal measures thirty feet by sixteen feet with a seven foot valance and a suspended cross. It is made of fiberglass, white on gold, trimmed with the shields of the apostles. The hand embroidery was done in Muhlenberg's embroidery shop.

HYMNBOOK DEDICATION

(continued from page 66)

MINISTER: For printers and engravers, binders and publishers, through whose labors we partake of the inspiration of others,

PEOPLE: We thank thee, O Lord.

MINISTER: For builders of organs and those who create music to make worship our delight,

PEOPLE: We thank thee, O Lord.

MINISTER: That thou didst endow thy children with gifts of music and song; for noble themes and glorious voices,

PEOPLE: We thank thee, O Lord.

MINISTER: For hearts and minds that thrill to praise thee; for moments that are precious, when, for an instant, thou revealest thyself in the span of a tune; for spirits awakened and deep calling unto deep; for the sound of thy still small voice . . . calling . . . calling,

PEOPLE: We thank thee, O Lord.

MINISTER: O Lord, how manifold are thy works. In wisdom hast thou made them all; the earth is full of thy riches. Amen.

HYMN (preferably a hymn which is not to be found in the new hymn-book)

ORGAN VOLUNTARY (At this time the ushers collect the old hymnbooks from the congregation and bring them to the center front, remaining there during the prayer which follows.)

PRAYER OF GRATEFUL

MEMORIES:

We are mindful, O Lord, of the blessings these books have brought to those who through the years have sought thee in this house of prayer. We thank thee for dead hearts quickened, for courage renewed, for comfort found, for sin redeemed and grace bestowed through thy truth declared in these hymns. And as, through them, we have entered into the labors of others, so grant that they may have inspired us to set forth thy love not only with our lips but in our lives, by giving up ourselves to thy service all the days of our lives: for thy name's sake. Amen.

(The ushers now carry the old hymnbooks to the vestry. The church secretary, director of music, organist, and youth director take seats in the front.)

Service of Dedication of the
New Hymnbooks

MINISTER (to church secretary, standing):

On behalf of the congregation worshipping in this place, receive ye this book. Through these hymns may there come a joyous setting forth of these things most surely believed among us, and by the united expression of prayer and praise within these pages may you be enabled more fully and thoughtfully to enter into fellowship with the Giver of all good, and to make straight in the desert of your hearts a highway for our God.

CHURCH SECRETARY: I will so do, the Lord being my helper. (He returns to his seat.)

MINISTER (to director of music, standing):

Nothing is so worthy of our singing as the glory and majesty of God, his wondrous love and redeeming grace. On behalf of the choir, receive ye this book. Use it well to lead God's people more readily and more certainly into the presence of him whom they have come to worship, and to the exercising of those talents with which he has endowed you in all fullness and joy to the greater glory of his holy name.

DIRECTOR OF MUSIC: I will so do,

To receive further information on products advertised and new product items cut coupon below on dotted line. Fold, staple or tape at the bottom and mail.

OCTOBER 1961 Advertiser Information

Circle Advertiser Number (See Index Page 72)
(Service Expires November 15, 1961)

New Products

Information
Circle Number

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the Lord being my helper. (He returns to his seat.)

MINISTER (to organist, standing):

Remembering our souls cannot speak in words what they long to utter, receive ye this book. Interpret to us those things our hearts long to hear and our spirits to understand, that through both words and music we may know God draws nigh unto his people. So may the worship of this sanctuary become a highway down which a loving Father comes to his children and a waiting people ascend to the throne of grace.

ORGANIST: I will so do, the Lord being my helper. (He returns to his seat.)

MINISTER (to director of youth, standing):

In the name of him who bids all children come unto him, receive ye this book, that boys and girls and young people may be led into the fullness of the stature of Christ, manfully to fight for him and to present themselves his faithful soldiers unto their life's end.

YOUTH DIRECTOR: I will so do, the Lord being my helper. (He returns

to his seat.)

PRAYER OF DEDICATION:

Grant, O Lord, that these books may be the means whereby our hearts may speak forth fuller praise and more earnest desire. From their pages, do thou bring forth words of comfort and of peace to our hearts. Breathe into them the fire of thy Holy Spirit, that they may become alive in our hearts. Amen.

ORGAN VOLUNTARY (At this time the ushers receive the new books from the minister and distribute them to the choir and congregation.)

Used in Rodborough Tabernacle, Stroud, Gloucestershire, England. Lawrence Squires, pastor.

Information below may be mailed postage prepaid if you follow instructions as stated on page 69.

FOR MINISTERS AND ARCHITECTS

SEND US INFORMATION ABOUT
YOUR BUILDING PROGRAM

We will send one year's subscription (value \$3.50) to the chairman of your building committee if you will give us information about your building program in the spaces provided below. Your chairman will not only receive the magazine, but literature valuable in planning will be sent from several sources.

Church Management, 2491 Lee Boulevard, Cleveland Heights 18, Ohio

Name of Church _____ Size of Membership _____

Address of Church _____

Chairman of Building Committee _____

Address _____

Architect _____

Address _____

Planning to Build: () Entire New Church; () Worship Unit Only;

() Educational Unit; () Parish House. () Ground Broken?

Yes () No ()

Approximate Cost \$ _____

Signed _____

If pastor, check here ☐

Address _____

OUR BIBLE

Don't try so hard to memorize
Each word that's in the "Holy
Book,"

For when you "cram" you skim the
top

While deeper thoughts you overlook.

Instead try this, when moved by
hunger,

Take your time and never hoard.

Very slowly feed your spirit

Only what it can absorb.

Betty Burns Lloyd
Niagara Falls, New York



THE HUE OF HIS EYES

Now that you have thought about it,
Would you have Jesus, the be-
loved, with

gray eyes?

hazel-green eyes?

blue eyes?

brown eyes?

or with eyes of deep black?

Are you not glad that you may
think them as you would?

The gray is for the steady pull along
earth's way.

The hazel-green is for hope, for life
bordering immortality.

The blue is for all of heaven's full
love, truth in every color.

The brown is for the golden tones of
things done, of and as for
all eternity.

The black, alack, is for the moment
called, perhaps, a passing,
which is amassing a new
life's dawn:
which ever changeless must
remain,

Which is a song, the song in the
singing.

Ernest O. Brostrom
Kansas City, Missouri

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The Commissioning of Ushers*

Dear Servants in Christ:

It is recorded in the Acts of the Apostles that when the early church was growing and the duties of the twelve apostles increased and became diversified, they called the people together and chose men of good report, full of the Spirit of God and wisdom, to assist the ministry of preaching and worship.

In like manner this church, after careful consideration by the board of deacons, has chosen you for the position of usher, feeling that it is a position of distinction and of genuine service to the ministry of worship.

On behalf of the board of deacons and as minister of the church, it is my special privilege and joy to commission you as ushers in this house of God.

May you ever keep in mind that church ushering is the art of making visitors and members feel comfortably at home and lending spiritual dignity to

the whole church service.

You will have countless opportunities to make friends for the church, not only by your personal bearing and manner but by direct interest in the individuals, though this interest must be shown with tact and judgment.

Even as character is caught and not taught, so reverence is caught by the worshiper who enters the church from the example of decorum and reverence shown by you. Your very attitude should be such as to promote a quiet atmosphere of reverence and devotion.

Remember that you are representing a friendly church, and that a stranger may base his opinion of the church upon the welcome you extend, which is not to be effusive, but a sincere and smiling "good morning," thus expressing the feeling that Christianity is a happy religion, and that a happy, poised attitude is the ideal one.

But, above all, may there ever be the quality of love for your fellow men, since if you look down on others or are indifferent towards your fellow creatures, you are not fit to represent Christ's church. May the admonition of

St. Paul ever be your guide: "Let all that ye do be done in love."

CHARGE TO THE CONGREGATION:

You, the members and friends of this church, have heard the commission to your ushers and are hereby encouraged to give to them that esteem, encouragement, and cooperation to which their position entitles them. Will you so indicate your willingness by standing and uniting in the spirit of prayer?

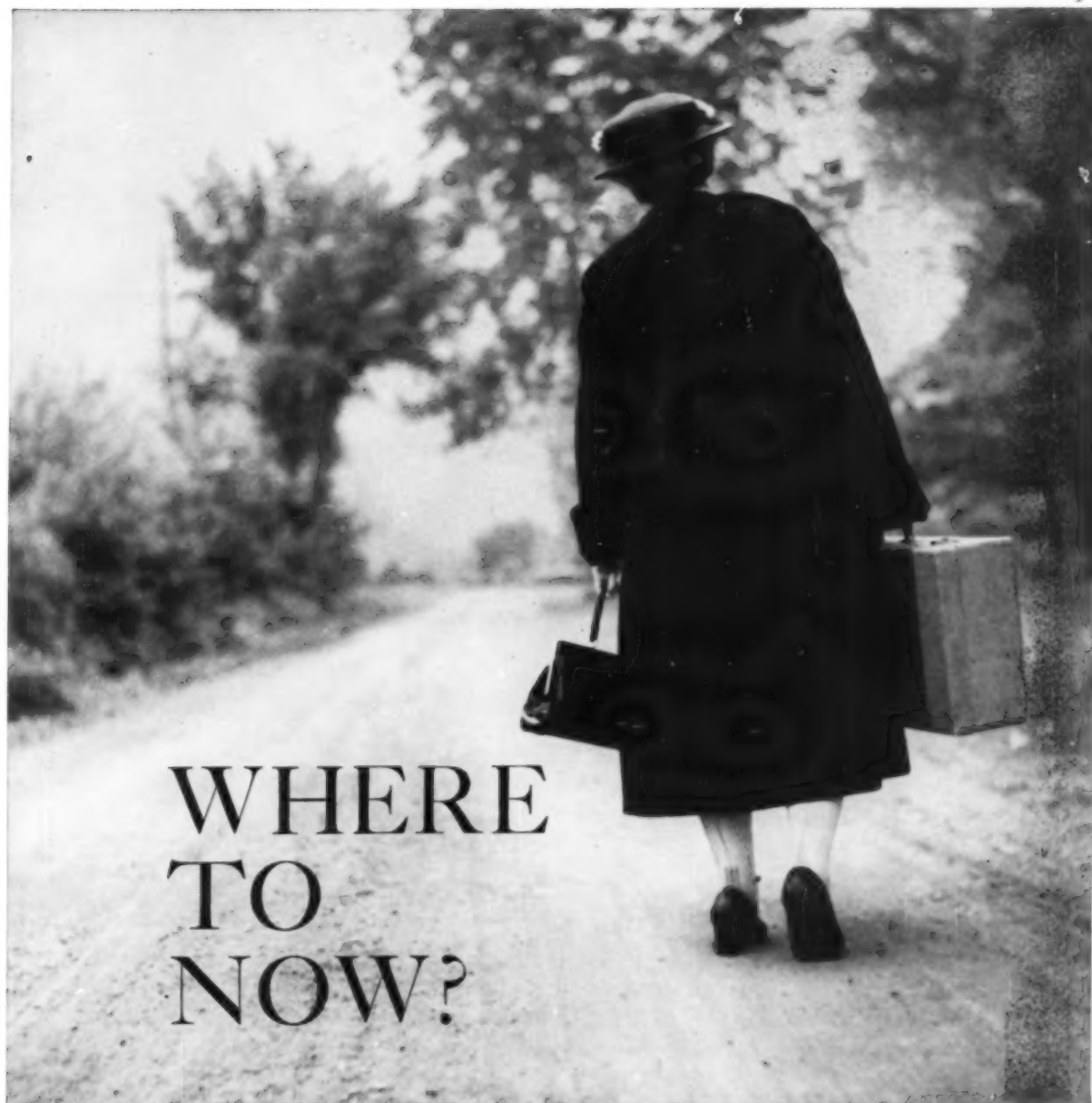
Let us pray:

Almighty God, who didst send thy Son, not to be ministered to, but to minister: set apart and consecrate these thy servants as ushers of this thy church. Endue them with wisdom and understanding, that they may serve reverently in the beauty of holiness. Give them the spirit of compassion for the human needs of reverent worship, and fill them with love and tender care for those who come to worship in spirit and in truth. And, Father, give grace unto us all, that working and worshipping together, seeking to know and do thy will, we may greatly advance thy cause in this community, to the glory of thy name. Amen.

*Used in the First Congregational Church, Escondido, California. Elmer J. Windisch, pastor.

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